

THE  
TRIUMPHANT  
CHARIOT  
OF  
ANTIMONY;

BEING  
A Conscientious Discovery of the ma-  
ny Reall Transcendent Excellencies in-  
cluded in that Minerall,

WRITTEN  
By *BASIL VALENTINE*  
A Benedictine MONKE,

*Faithfully Englished and published for the  
Common Good.*

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By *I. H. Oxon.*

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Printed for *Thomas Bruster*, and are to be  
sold at the three Bibles neere the West  
end of *Pauls Church-Yard* in *London*,  
1660.

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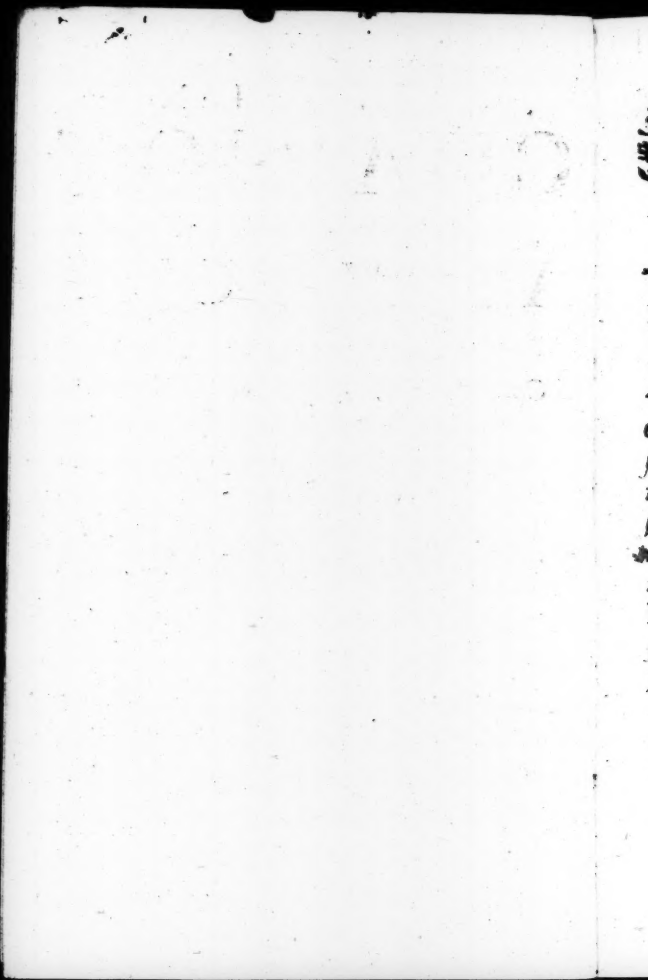
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Reader,

**I**N this Booke are contained  
many excellent and precious  
Antimoniall Medicines both  
Physicall and Chyrurgicall:  
Some of them, even a meane  
Capacity may attaine unto, other-  
some are more mysterious; and  
therefore tis very probable that the  
self-conceited man (who sticks  
not to vilifie any thing that sur-  
mounts his reach) will call them  
Figments, hoping by his malicious  
subtily to stun that deserved Re-  
proach which his proud insulting  
Demcanour exposeth him unto: Wee  
have in these dayes many pretenders  
to great Mysteries, but by their  
Fruits you may know them; were  
there but any sparke of modesty left  
in the hearts of such impudent Ig-  
norant

## To the Reader.

norant persons, they would not thus  
blemish so noble a Science, which  
forsooth they would be accompted  
Masters of: For if it be an unseemly  
thing for the authorized Traditiona-  
lists to pretend a Mastership in this  
Faculty which concernes the Life of  
man, ( and God knowes how much  
tis hazarded by the Wilfulnesse and  
Rawnesse of many of them; ) how  
much more blame-worthy are those  
Phantasticall hare-brain'd Upstarts,  
that ( without either the feare of  
God, or any Respect to the good of  
their distressed Neighbour ) Attempt,  
by the subtilest wayes they can Ima-  
gine, to beguile the Unwary, and to  
abuse the necessities of their afflicted  
Patients, and yet highly pretend to I  
know not what sublime Knowledge:  
I am perswaded that such as these  
have much injured many well dispo-  
sed, tender-Ingennities, and have  
retarded the Endeavours of such as  
pitty the deplorable Estate of Man-  
kind: This peice therefore may serve

## To the Reader.

to quicken the Slow, and to settle the Wavering Mind. The Object of it is Antimony, Tis easie to be had at a mean price, the Medicines thence educeable are of great value; but yet such of them as are so, have a suitable covering; the which remove by thy diligence and twill recompence thy paines. Labour therefore, and humbly implore the Searcher of all hearts to vouchsafe a Blessing upon thy handy worke; and whatsoever thou receivest through his mercy, be carefull to improve it to his Glory and thy Neighbours Comfort. For, Blessed are the mercifull for they shall obtain mercy: Farewell,

Thy Freind,

J. H.



*The most material Errata's, are to be Corrected as followeth.*

Page 52.l.3.r. it Ceaseth. p.53.l.2.r. Alteration. p.58.l.10.r. restraine.l.11 r. least.p. 80.l.3. It first describes.p.158.l.2.r. thereinto.



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THE  
Triumphant Chariot  
of  
*ANTIMONY*:

**T**HE Fiery Stone of *Antimony*,  
its fixt tincture, and most  
red Oyl, shall in this work be  
briefly, but thoroughly taught,  
after an easy way and Method without a-  
ny riddles or doubtfull shadowes. I there-  
fore *Basil Valentine*, a professed *Monk*, and  
Brother of the order of St. *Benedict*, will  
fundamentally propound to the friendly  
Reader, a brief admonition concerning  
some *Præcognita*, which a Spagirist (care-  
fully inquiring into the verity of Art)  
ought to be acquainted with: Very  
profoundly therefore, and heartily, let  
these directions be ruminated on, by him  
who hath a desire after a certain enjoy-  
ment

ment of this Hermetical Science : For if any slightly value these my Proposals, doubtless his labor shall be in vain, for these things following are very worthy of due consideration. Now before I attempt the main work of this little Tract, I conceive it requisite to admonish the Spagirist, of those things which are worth his knowledge ; on what Basis he ought to erect his Structure, and what Foundation trusting too, his Fabrick may resist impetuous storms, without declining : Therefore, as a Monk, I hold it fitting, and as a thing expedient, that when my self and thy self, *Titius* and *Sejus*, *Sempronius* and *Cajus*, shall be tributaries to death, we may leave behinde us in the World, an honorable memory to the praise of God, that his Divine Majesty may be adored : By a due preparation we address our selves unto the Journey : My state and calling, forsooth, requires a different spirit from the vulgar.

In this my consideration, I have noted five Observations for the diligent searcher.

1. An Invocation on the name of God,
2. A Contemplation on the Essentiality of things.
3. Their true and incorrupt

pre-



preparation. 4. Their use. 5. Their benefit or proficuousness. All which, a true Chymist must remember, and without which he cannot be, nor be called a true Chymist: Briefly therefore and severally these Heads shall be treated of, that a particular and the universal entire Work may thereby be brought to light, and appear perfect.

1. First therefore, The Name of God ought to be called on religiously, with a pure heart, a sound conscience, without ambition, hypocrisie, and other abuses, such as are Disdain, Pride, Arrogance, worldly Boasting, oppression of our Neighbors, and other Tyrannies and Enormities of that kinde; all which, ought to be totally eradicated out of the heart, that, when it would prevail at the Throne of Mercy for the health of its Body, it may be found a pure and well prepared Temple (the Chaff being separated from the uncommix'd and undefiled Corn) For verily, verily, verily, God will not be mocked, as Sophisters, and the Wiselings of this Age imagine; nor will he be sued unto as a Creator, without a true fear, a due obedience, and most humble supplication: For seeing man hath nothing,

but what his most bounteous Creator bestows upon him, he having given him a Body, Life, an operating Spirit, and a most noble Soul, and freely vouchsafed his own holy Word for the support and nourishment of the Soul to eternal Life; and having for Bodily necessities provided him Food and Raiment, and such other things as none can possibly want. It is just, that above all other things, his first Father (who hath created the Heaven and the Earth, things visible and invisible, the Firmament, the Elements, Vegetable things, and all Creatures) be with most inward humble Prayers sought unto for the obtaining of them. Most certaine it is, that a wicked man shall never be acquainted with true medicine, and much lesse taste the truly immutable, and true celestiall bread of Eternity. Primarily, and chiefly therefore, follow this Doctrine, placing all thy hope and confidence in God, humbly implore his blessing, that thy search may begin in the fear of the Lord, and so shalt thou obtain desired Wisdom; *for the fear of the Lord is the beginning of Wisdom*: Whosoever then hath resolved in himself to seek the top of Terrestrials (that is, the

the knowlege of the Good, lodging in all Creatures, (which the most high hath bestowed upon man) lying dormant or covered in Stones, Herbs, Roots, Seeds, living Creatures, Plants, Minerals, Metals, and the like) let him cast behinde him all worldly cares, and their appurtenances, and expect release with his whole heart, by humble Prayers, and his hope shall not fail, but he shall become worthy of the last Redemption: Of this let none doubt or despair, for he alone redeemeth *Israel* from all their enemies, and will truly and faithfully perform the same to such as truly and humbly call upon his name: So that the first Admonition cannot be more rightly and better practised, then by Prayers, seeing it is an invoking of God; but beware you do it not from an Hypocritical and Deceitful heart, but cordially, after the rule of the *Capernaïtes*; with firmness of Faith and Hope, as the Woman of *Canaan*, thereby procuring her Daughters health; and with a Christian Charity, as the *Samaritan* poured in Wine and Oyl into the wounds of the poor man near *Jericho*, and, on his own cost, took the care of him: Whosoever useth this invocation, and in-

tends with a Christian charity the benefit of his Neighbor thereby, without doubt, shall obtain what he so earnestly seeks for, *viz.* His wish'd for end, and proposed hope of health and richness.

2. Next to Prayer, follows a Contemplation of all things (that is) before all other things, chiefly consider their Circumstances, Matter, Form, Original Virtues, Influence, Conjunction, the secret force of the Stars, the Elementary compoſure, the Generation and Forming (out of the three Principles) the things that are; Then also that every thing is reducible, and may be brought back into its first Matter and first Essentiality, which, mention is made of in my writing; that of the first Matter, the last; and out of the last, the first may be made. This consideration (next to seeking of God) is chief, Celestial, and Spiritually to be understood. The understanding of the Condition and Quality of every thing, is found out by the spiritual thoughts of man, from an out-flowing speculation; and this speculating is two-fold, Possible, and Impossible.

1. The Impossible consists in superfluous Cogitations of things without or beyond

beyond Natures limits, wherein no form of Essentiality is manifest; as if a man attempted to search out the Eternity of God, which cannot be done: But it is an absolute, crazy, wicked sin against the Holy Spirit, to set upon the inquiry of his immeasurable, infinite, and eternal Deity, and to examine the unfathomable Mysteries of his Counsel and Wisdom.

2. Now the Possible Consideration admits the Theory of examining the nature of things visible, manifest, and having a created Form or Essence, how by help of separation each Body may be understood, that they may become profitable, the good may be segregated from the bad, and the Medicine from the lurking Poyson, in an Anatomical manner, by separation and rectification, that the pure may be divided from the impure, without deceit; which separation may be accomplished sundry ways, (some whereof are known to the vulgar, others not so common) as are Calcination, Sublimation, Reverberation, Circulation, Putrefaction, Digestion, Cohobation, Destillation, Fixation, and other ways; all which degrees are in their order found out, learned, practised,

Aided, and manifested by labor ; and by  
 which appears what is fix, what volatile,  
 white, black, or red, and the like, help-  
 ing the Artificer to discern and walk  
 rightly in his Art with mature considera-  
 tion ; for consideration may trust too, or  
 lean on a false foundation, and erre, if the  
 Kingly path be not attained too: But con-  
 trarily, Nature knows not how to erre, if  
 rightly governed by a faithful steward, to  
 whose care she is committed: If thou  
 (therefore) erre, because thou hast not  
 loosned Nature, and freed her from the  
 Body whereto she's Captive ; learn the  
 Theory better, & more accurately attend  
 thy work, that thou may'it be acquainted  
 with the true fundamental knowledge of  
 separating all things ; and this is a chief,  
 and the most principal thing. So then, the  
 second Basis of Phylosophy is the specula-  
 ting of all things and Essences , and is  
 called the consideration of nature, for its  
 written *First seek the kingdom of God and  
 his righteousness &c. viz.* by calling on his  
 name, *and the other things shall be added  
 thereunto, viz.* the understanding of things  
 temporall, and enjoyment of necessities  
 for food and health.

3. Having

Having circumspectly accomplished the consideration of all things. ( which in the precedent we called the Theory ) followes in order a due preparation , which is compleated by manuell Operation, that some thing both profitable and active may be obtained , by meanes of which preparation is purchased the Knowledge of medicinall virtues : Now manuell operations must with diligence and paines be carefully prosecuted ; experienced Knowledge is praise worthy. But Anatomy doth judge and demonstrate the difference both of the good and the bad and their virtues. Handy Labour gives evidence that all things may be brought to the light , and bee made visible : The theorectical knowledge of the virtues of any subject is a good fore-runner of practise , and proves a truly solid foundation, whereby one may become a tru practioner, & is nothing else than a confirmation of the good that is discovered by manual labour , whereby the secrets of Nature may be educed for profitable ends. For as in the reasonable soul the way is to bee prepared by the Lord, so here an harmonious and legitimate path is to be cut out, that a progress  
may

may be made for bodily health without doubtfulness and error.

And this is *Preparation*.

4. The *Preparation* or *Separation* of the hurtful & profitable, being (by *Resolution*) accomplished, We come to the *Use* or Administration thereof: and here beware lest thou either encrease or diminish the true Weight, which in the operation thou must observe [ *viz.* ] Whether or no thy remedy bee weak or strong, which a Physitian ought afore hand to know, as whether it bee injurious and hurtful, or beneficial, lest by the detriment and death of his neighbour, he exposeth his own soul to hazard.

5. After that the Operation beginnes to bee dilated and diffused through the parts of the body, searching for the disease for which it was administred, **The Profitableness** or *Benefit* comes under consideration, by which, as the main End, is discernable, what Good the operation hath induced; for it may happen that a Medicine may hurt, and not help the diseased, which may be contrary to, or improper for the diseased; and so is rather a Poyson, than a Medicine for restoring health. Let every one



one on this accompt warily heed and aim at the publique good , that he may observe, and them so observed commit to writing ; let them not perish by oblivion, but be manifested for the use of others.

Moreover in the *Use*, as also in the *Benefit* of Medicine, it is observable, whether or no a disease be a solution of continuity, or hath onely an internal seat ; for the Exterieur differ from the Interiour , and so are their Remedies various. Diseases therefore are to be distinguished, whether or no they are curable by *only* outward Remedies, or to be expelled by inward Medicines : On which account when the centre of a disease lodgeth inwardly, and is to be thoroughly found out, there ought to be admitted such convenient remedies as may search unto, suddenly set upon , and divide it with the restauration of strength : otherwise the Physitian labours in vain, if the centre be not reached unto.

Every Physitian ought to know , that no Externall disease, having his originall and residence within, can be destroyed by outward medicines ; but death and destruction would ensue thereupon. For example, if a man should endeavour to repell

pell the out-breaking flowers of a tree , back into their centre, he would not only thereby destroy the fruit of the flower, but the juice being forced back to the centre ( against the Law of Nature) from whence it had its afflux to the tree, would not onely be unprofitable by this violent Reunion, but also totally suffocate it ; because the moist nutriment of the earth which it desires , could not have admittance. Great therefore is the difference between new wounds made with Iron, & old Ulcers begotten from an inward distemper. New Wounds are curable by outward remedies , old Ulcers are not so : But besides the Application of Ointments, Oyls, Balsoms, & Cataplasms, they require an inward cure, that the Fountain may be destroyed , and the thence-flowing River may be dried up , by which ( observing a right diet ) the disease shall be easily helped. 'Tis no Art or Skill to cure a green wound , which even the Countryman with a peece of salted Hogs fat easily doth : 'Tis a peece of Art to remove the symptomes that happen to wounds, and to dry up the original of diseases.

All ye Physitians throughout the universe,

verse, all ye Doctors who practise Physick, ye Masters, and learned in Medicine of both sorts, External and Internal, come hither, and examine your honourable Title, and consider in your consciences, whether you received it from God or not, or proudly usurp it in formality or not: Verily there is as vast a difference between an outward, and inward curing, as is betwixt the Heaven and the Earth.

If you have received your Title from God, he will help, blesse, and prosper you. But if you feign it, or assume it to your self, without such a Call, ye, though Great, shall greatly fall; by which you prepare for your selves the unquenchable fire of hell. Truly our Saviour said to his Disciples, *Ye call me Lord and Master, and ye doe well*; so let every one that will take to himself this honourable Title, consider that he doth what is right; that is, that he abuseth not his Title, and boast not of more than he hath learned. He that will be a Doctor of both Medicines, ought wel to understand both Medicines, that he may discover inwardly the disposition of the body by Anatomy, and in what member the disease hath his originall,

nall , and by what means he may succour it ; he also ought to understand outwardly the circumstances of Wound's and Ulcers.

Good God ! what would become of the Master of both Medicines, and his Title, where will it be found, if many of such as use it were exposed to an exact tryall. Heretofore the Physitians themselves wrought with their own hands, especially in outward diseases, this belonging to the Physitians office ; But now in our Age, they have brought up their servants to exercise Chirurgery, and thus is this most noble Art become a base Trade, which even the most illiterate blush not to practise : Yea even such also as know not how to drive an Asse out of the Corn, are Doctors of Chirurgery ( yet even the Physical Doctors are their Disciples ) and frequently exercise it with more successe, and a better conscience ( that I may speak the truth ) than thou, O Ambitious, titled onely, unlearned Physicall-Chyrurgeon, that boastest of both names or titles, doest.

But pray Master Doctor, and Master Physitian be not angry, I beseech you, with my speech and opinion ; for thou  
wouldst

wouldst be forced to acknowledge, should I examine thee of Cuts and Stabs, &c. that thy judgement concerning such things is as large, and as much knowledge lyes in thy pate, as in the head of a Hen painted on a Table. 'Tis my faithfull advice to all such as are Learned ( both of high and low estate ) to consider judiciously and conscientiously those things that are required in Doctors and Masters, *viz.* the true manner of the Preparation, and the use of Medicine; then may you justly assume to your selves this honourable Title, and you'll be able to succour the distressed, and with a pure heart praise your Creatour.

By what hath been spoken, let every one examine himself, and see whether ( with right ) he may assume this Title; for whoever will lay claim to any Title, 'tis behoovefull that he exactly understand it, and be able perfectly to give an accompt why he assumed it: For it is not sufficient to say with the vulgar, Behold! a great deal of stinking ordure ( with honour to your eares ) and to be ignorant of the cause of the stinch. Although a man often feeds on the most sweet smelling food, yet presently he casts out most fetid dung;

dung ; But you are to know the cause  
 why fragrant fruit transmutes into stinck,  
 the ground of which is naturall Putrefa-  
 ction. And on the other hand (in Spices)  
 the Odour is not solely to be respected,  
 but a Genuine Philosopher must search  
 into the Essence and Originall of that  
 smell, and what good virtues lye therein.  
 From stincking dung ( with which the  
 Earth is dung'd and nourished , grows  
 sweet smelling fruit ; for which are ma-  
 ny reasons, and a large Book might bee  
 written of the various Transmutations of  
 Nature ; but the chiefe cause of this  
 change is Putrefaction and Digestion ,  
 and they are its chief Keyes ; because the  
 Fire and the Air bring or cause Maturity,  
 so that the Earth and Water are transmu-  
 ted into each other ; for 'tis a certain al-  
 teration , that , of Dung , a Balsome bee  
 made , and contrariwise, of Balsome,  
 Dung. But you will object and say, that  
 I bring very Rurall and plain examples; I  
 confesse they are homely , but the Wise  
 man will by his own industry consider my  
 intention herein, how from the most low,  
 the most high may be made, and from the  
 high the most humble or low ; how out of  
 a Remedy a Poyson, and out of a Poyson

a Remedy; out of a Sweet thing a Corrosive, and from thence a thing profitable may be produced. Good God! Nature will not be thoroughly searched by us all; for our Life is short, and thou most just Judge hast kept to thy self many things, that Man may admire thy Creatures, of which thy self wilt be the Judge; Give me grace, that I may firmly retain my Saviour in my heart, even to my ultimate end, that besides my bodily health and food which in abundance thou hast bestowed upon me, I may also obtain the riches and health of my soul, of which I make no scruple, since thou hast shed on the wooden Crosse, out of thy ardent Love and Mercy, the true Sulphur of the soul for me; which heavenly Sulphur of the soul proves a poyson to the Devill; but to us, the greatest Medicine. I cure my Brethren by Prayers, spiritually; by Appropriate remedies, bodily; and hope that they'll watch spiritually for me, that we may all become co-inhabitants in the Tabernacles of the most high God.

But, to return to my Antimonial Philosophy.

Be it therefore known unto the Reader

C

der, that every thing hath in it selfe a quickning and operating Spirit which dwels in bodies, nourisheth and preserves them: In the Elements also are living Spirits, by Gods permission be they good or evill. Men and other living creatures have a living operating spirit in themselves, the which departing, a carkass only remains.

Herbs and Plants contain in them a healthy spirit, otherwise they would be unfit for medicinal preparation and use. So both Metals & Minerals have in them their Impalpable spirit, wherein lyes contained all their force and efficacy; without a spirit the body is dead, nor can it discover any lively operation: Know then that in Antimony lyes a spirit, which effects all such things as lye hid therein, and are thence educible, but invisibly, not unlike the invisible virtue that lyes hid in the Loadstone, whereof in my Tract of the Magnet I shall speake more largely. Now there is a twofold spirit; Intelligent, and not Intelligent. The Intelligent spirits are endowed with Reason (and can become when they list, impalpable, and without bodies) like us naturall men; of which kinde are the Elementary



mentary inhabitants, viz. fiery, as walking and wandring lights, and other bright phantasies: also inhabitants in the Ayre, and dwellers in, and governours over the Waters, & lastly, the Earthy inhabitants, of which Ranck are those that frequently appear in Metallick Mines, and are thence denominated Mine-Pit men: Now these are understanding Spirits, & skill'd in Art, and are able to alter their shape, of whom I dare not determine any thing, but leave it to the all knowing God, whether it be expedient to deliver my judgment concerning them or not. The other spirits of the universe, and which doe not operate after the afore said manner by their own innate power, are such as ly hid in man, Animals, Brutes, Plants, & Minerals, which notwithstanding have in them an operative life, which they by their works discover, evidencing that there lyes an healing power in them, when they are separated from their bodies by the benefit of Art. Thus also the Spirit of Antimony manifests its vertue, and communicates it to mankind, when by a freedom from the chains and bonds of its body (that its penetrative and operating force may be awakened) it be used

to that intent for which by the Artift it is ordained. Truly tis expedient that the matter or artift & Vulcan entertaine familiarity, for the fire ſeparates the operative force and virtue; But the artifiſer forms and faſhioneth the matter, as a black-smith by the help of one and the ſame fire, and of one and the ſame metal *viz.* Iron, forms (out of that one matter) ſundry and ſeveral utenſils, as ſpits, Iron ſhoes, forkes, plowſhares &c. So alſo out of Antimony, many artificial things, and of diſverſe uſes may be made: The artifiſer is the black-smith forming the matter, the fire is the unlocking key, the operation and utility confirms the preparation and brings experience. O good God! Would but the fooliſh and unwiſe world ſee and hear rightly and diſcreetly, and truly underſtand, that a ſight and hearing onely of what I write, may not ſatisfy them, without the obtaining of a truly inward uſeful knowledge, It would not lick up the purulent dregs, but go unto thoſe living fountains where it may drink of the water of life. And let all know that I ſhall indeed make fools of many learned Maſters; and on the contrary Doctors of many poor, deſpiſed, ſearching  
and

and inquiring schollars ; all such breathing and longing spirits I invite to follow my doctrine, to observe my writings and admonitions with a chearful heart, a faithful companion and good conscience (to whom thus enjoying I promise many things) and so shall they be effectors of their desire, and speak honourably of me, when I shall ly in my sepulcher, prolonging my fame with a lasting memorial even to the worlds end.

Now if any surviving me shall dispute in my School against me, when dead, my writings will answer abundantly for me, and I certainly know that my disciples will not be unmindfull of the benefit they have reaped, but preserve the majesty of truth, which hitherto we have alwayes obtained, to the confusion of falsity and lying, and alwayes shall obtaine it to the worlds end.

*The sorts of Antimony.* Moreover the courteous & favourable student of Art, ought to know the severall sorts and kinds of Antimony.

One sort is pure, faire, of a golden nature, and abounds with Mercury. Another abounds with Sulphur, and largely differs from that of the golden property,

and temperature : For in the former sort are faire, long, shining Radii, or Lines, whereby 'tis distinguishable from the latter ; For the difference of the goodnesse of the sorts of Antimony is as much as is betwixt the flesh of four footed beasts, & of fishes, which have some agreement and affinity, as to the name, and (if you will) essence, but in goodnes are different. The ingenuous student must also know that a great many men have written of the in vart virtues of Antimony, but most few are they, who have learned the basis of its vertue, or found how they might possesse it, and since they onely talke and speak groundlesly, they loose their honour in that, for which intent (of honour) they betook themselves to writing.

He that will write of Antimony, needs a great consideration and most ample minde, and various rules of its preparation and assured end; wherein it may with profit be used, that so he may give a certain undoubtful testimony of what is good or what is evil, what helpful and what poysonous.

'Tis no small thing truely to search out Antimony, thereby to know its essence and,

and at length by diligence and experience, to obtaine the knowledge of it, to take away its poison, (so much cryed out against by the clamours of the vulgar) and by a better omen to transmute it into wholesome medicine. Many inquirers or Anatomists have hunted some here, some there, and miserably handled, tormented, and crucified Antimony, in so much that 'tis both unexpressible and incredible. But (really) they have not found out, or accomplished any profitable operation, wandring from the true end, propounding to themselves things that are false, and thereby shadowing their sight, from being able to discern the mark.

*Antimony* may deservedly be compared (& so also Mercury) to an infinite Circle, and painted with all sorts of colours, and by how much the more it is sought into, so much the more is found out and learned, (so that your progresse therein be right and true;) In a word, one mans life is too too short, perfectly to be acquainted with all its mysteries.

It is the worst of poysons, the which being separated therefrom, it becomes the supremest medicine, and is to be administered for inward and outward diseases.

eases. Which to many moles will seem incredible, and will be adjudged vanity and folly, but yet may be pardonable in them, because of their ignorance and want of judgment: but verily they are exceedingly to be blamed, who not knowing, have no desire after knowledge nor any will to learn.

Antimony hath four qualities, it is hot and cold, moist and dry, and imitates the four seasons of the year: it is also fixt and volatile: the volatile part is not void of poyson, but the fix'd part is altogether free there from.

Hence comes it to passe, that many unskilful men write what they neither know, nor understand, which may (for that reason) be adjudged monstrous, & one of the seven wonders of the world: there being none that either hitherto hath bin found or is at present to be found, who hath fundamentally learned all its faculties, virtues, and powerful operations, or hath so far tryed its force & efficacy, that nothing more may be therein seen, then he by his own experience knows. If any such can be met withall, he is well worthy to be drawn in the Triumphant Glorious Chariot of the ancient Emperours

rours, when they had gotten some notable  
 victories : But in my opinion the chariot  
 Smiths are likely of but light employ-  
 ment about chariots of this kind : many  
 artificers in this age being overwhelmed  
 with their thoughts, have sought after  
 Riches only in Antimony, and have  
 neglected the benefit that its wont to  
 bring to such as are diseased, the which  
 utility ought notwithstanding first of all  
 to be sought after, that the wonders of  
 the Lord may be manifested, and due  
 thanks given to him. It cannot indeed  
 be denied, but that in Antimony Ri-  
 ches may be found, although neither thou  
 nor I may beleve it, since both of us  
 are but Scholars and Disciples in its  
 search ; although haply I have seene  
 more therein, and experimented more,  
 then either thou or such as thou art (that  
 boast exceedingly much, and arrogate a  
 large portion of Learning to themselves)  
 are able to learn to morrow or next day ;  
 yet let none greive at his fortune, nor  
 despaire, for God doth wonderfully di-  
 stribute his mercifull rewards ; but yet  
 the World abounds with such as are un-  
 gratefull, who contemn the blessings of  
 God, esteeming Wealth better then  
 true

true riches, and therefore God hath set a Cloud before their eyes, that such being blinded, may not know those secrets that lie hid under a Metallick Form. All people, even in these days, cry out, Riches, riches, and imitate the saying of the Epicurean, *If our Bodies would enjoy anything, our Souls must willingly search after it*; frequently repeating the foolish wish of *Midas*, so often spoken of by the Poets: Many therefore do here consult with themselves, how from Antimony they may obtain their hoped for riches: But because in their Commentaries and devices they minde not their Creator, nor render a sacrifice of praise, and neglect that charity due to their Neighbor, they in vain feel in the horses mouth, whose age, force and strength, they remain ignorant of: So in the Wedding at *Cana of Galilee*, they indeed tasted and drank of the Wine, and knew it to be made of Water; but the manner of its Transmutation they were not acquainted with, for our Saviour kept that Miracle to himself alone, for the confirmation of his Omnipotency. I do therefore affirm, that the Mysteries of all things, and those secrecies that are implanted



planted in the Creatures by the Creator, ought to be inquired into, and sought after from him: Although 'tis incredible and unlikely, that a man should attain to a perfect knowledge, any more then they aforementioned could understand our Saviours Miracles; yet 'tis not forbidden us to seek, because by study and diligence we may come to learn, so much as to prevent the causes of complaining of the loss of our health and riches; and also may finde cause enough to rejoyce in such things, as by search we finde out, for which, let God, who is well worthy, be for ever praised.

Whosoever therefore will be a true Antimonial Anatomist, let him first consider the division or opening of its body, that after a due manner, and in due season, and in its own seat, he make his attempts, without erroneous deviations.

Secondly, Let the Regiment or Governance of the Fire be observed, that it be not too great nor too little, that it grows not too cold nor too hot (for in the fire lies the very Art) that its living Spirits may be forced out, released, and set at liberty, to perform their operating virtues.

Thirdly,

Thirdly, let the use be observed, together with the certain measure and quantity, as before in my five necessary Chymical Heads or Observations I have denoted, yet Ile repeat them parabolically.

By the Division or Anatomical part, the chief thing receives its preparation; but in & by the fire is it adduced to profit and use: Even as a Butcher cuts an Ox, (which he hath killed) into several pieces; but yet 'tis not fit for use being crude; but must be concocted by the fires heat, which takes away the rawness of the flesh, and prepares it for useful nutriment, (for if an housholder should eat crude flesh, it would be rather a Poyson then Food; because the heat of mans stomach is too weak for concocting such a crude gross body.) Even so also, (my friend) maist thou conclude concerning Antimony, which seeing 'tis a crude gross Poyson, and being Mineral, hath a more hard indigestible Body, then living Creatures have; it cannot be digested in the stomach, without a precedent preparation and concoction, but death would soon follow so strong a Medicine. Above all things (as to Antimony) let  
its

its poison be taken away, and let it be so handled and ordered that it may never be reducible into poison any more, even to eternity: even as Vinegar can never more be reduced into wine, out of which it was made by Putrefaction, nor from thence (*viz.* Vinegar) can a Spirit of Wine be extracted, but it is Vinegar, and so it will remain.

But contrarily if by distillation the spirit of Wine be separated from its aquosity, and be elevated into its own exaltation, it will never be changed into vinegar in a whole age, but will alwaies remain spirit of Wine, as Spirit of Vinegar will still continue to be Spirit of Vinegar: But the manner of the generation of this Wine-Vinegar is wonderfull; for of it, is made a thing different from what it was before in its vegetative Essence; for in the distillation of Wine, the spirit of the Wine comes first, the watry part residing in the bottom; but in the distillation of Vinegar, the spirit riseth last, as elsewhere hath been treated of. The Spirit of Wine therefore makes things volatile, because it selfe is volatile; but the fix'd Spirit of Vinegar fixeth them, *viz.* The Minerall  
and

and vegetable Medicines that they are enabled to operate upon fix't things, and heal fixed diseases, which things observe very diligently, for therein lies an entrance of great concernment.

Antimony ought therefore so to be prepared ( which its owne proper Vinegar is able to do ) that its poison may be taken away, and transmuted into Medicine, which never more for the future retains any poison, but rather is sufficient to expell all sorts of poisons. The preparation of Antimony consists in the Keyes of Alchymy only, by which it is opened, divided and separated; such are Calcination, Reverberation, & Sublimation: Also in the Extraction of its Essence, which is vivified into Mercury, which Mercury is to be precipitated into a fix'd Powder: moreover by art may an Oile be thence made, which is most exceedingly profitable for the healing of the French disease: and so other preparations are found out by the benefit of Chymistry.

For Example, A workman intending to make Ale out of Barly, Wheat, or other Fruits, tis needfull that he passeth through all these degrees before he extracts

tracts its Essence, and convert it into a noble drink. First of all, he must macerate it in water, untill the fruit be broken, (as I exactly observed, when being a young man I was in *Holland* and *England*) and this is nothing else but putrefaction; This being done let the water run therefrom; and the corne thus macerated, gather up into an heap, and leave it so for some season, that (of its own accord) it may grow warme, and this is called digestion, which being finished, dry the corne thus prepared in the Aire, or at the heat of a fire, which is Reverberation or coagulation; being dried, let it be ground in a Mill like Meale, and this is its Vegetable calcination; all these things being performed, it is to be boyled with water, that so the most noble spirit of the graine may be extracted by, and joyned unto the Water, which before its preparation could not have beene done: Thus then is the crude water changed into Ale, and this is distillation after a grosse manner: The little leaves of the Hops that are at last mingled with it, are the Vegetable and preservative salt, keeping the Ale from perishing by a new putrefaction: The Italians and Spaniards have

and vegetable Medicines that they are enabled to operate upon fix't things, and heal fixed diseases, which things observe very diligently, for therein lies an entrance of great concernment.

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have but a small Knowledge of this pro-  
 cesse : in the upper *Germany*, also in  
 the country of *Rhine* (being my country)  
 few there are that are herewith acquaint-  
 ed: All the aforesaid degrees being  
 compleated, then by clarification is a  
 new separation made, and a little fer-  
 ment or Yest added to the boyled Ale,  
 which stirs it up to motion, that it lifts  
 up it self of its own accord, and by that  
 Ebullition is the troubled separated from  
 the cleer, the impure from the pure, by  
 convenient standing and time, from  
 whence the Ale attaines its due perfecti-  
 on, and can operatively penetrate and ac-  
 complish that for which intent tis given.  
 As long as the operative spirit is hindred  
 by impurity, it cannot performe its Of-  
 fice and Worke, which is apparent in  
 Wine, which before its settling and stan-  
 ding, it cannot performe its operation;  
 but only after the separation of the pure  
 from the impure; which is hereby dis-  
 cernable, because that neither wine nor  
 ale will inebriate, as long as they are new  
 and unpurified, and are not capable of  
 then emitting their operating spirits, but  
 of this enough.

Now after all this, a new separation  
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may be instituted by a vegetable sublimation, whereby the spirits of Wine or Ale may be reduced to another Drink, viz. (*Aquavita*) which also is extractable out of either of their feces, which being done, and the operating spirituall virtue separated from its body, and abstracted by fire, there remains nothing behind but only a watrish and dead Sediment, and by rectification, this *Aquavita* may be so exalted, that by a frequent and artificiall abstraction it may become most pure, without any phlegme or water accompanying it, and then one pound is more efficacious then twenty pounds or more were before, for it speedily penetrates and inebriates, being reduced to this high Degree of Volatile virtue.

Thou therefore that art desirous of art, if thou wouldst obtaine Knowledge from my Writings, and Wealth, Riches, and true Medicine from *Antimony*, consider well what I have afore sayd, for therein the least Letter hath its signification, and theres not a word writ in vain, verily in my writings all about, are many words variously placed, which if the artificer did consider and understand what

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the true intent is, and in what the Mark  
 lyes, it would not greive him to read o-  
 ver every Lease severall times, and to  
 engrave every word in a Table of Gold,  
 and take notice, that although I have  
 made use of Rusticall and Grosse Exam-  
 ples, yet are they of great concern-  
 ment; I will not praise my own Bookes,  
 it being too unbe-seeming; but let tryal  
 be made, and they shall be found truly  
 praise-worthy: I have the rather used  
 such grosse examples, that (because the  
 virtue of *Antimony* lies most profoundly  
 hid, and is to be drawn out of most secret  
 places) by such Examples, a way may  
 be opened for thee, that thou mayst soo-  
 ner obtaine thy end, and begin in a con-  
 venient manner, and bring thy diligenc  
 search to an happy issue. *Antimony*  
 may be compared to a Bird flying in the  
 ayre, which turnes herselfe sometime  
 here, sometimes there, even as the aire  
 drives her: so here a man or artist is the  
 Wind, who drives *Antimony* where it  
 pleaseth him, and brings it under a con-  
 stellation in that place which he hath as-  
 signed it, for he can make it red, yel-  
 low, white or black, even as it seemes  
 him best, (having good respect to the  
 gover-

governance of his Fire) wherein he shall assuredly discern that Antimony passeth all the colours which are wont to be found in Mercury, at which do not make such great admiration, for Nature permits many things which neither I nor thou shall be able totally and thoroughly to learn to day, to morrow, or next day: When an illiterate man takes up any book he knowes not what the writing thereof contains, and is totally ignorant of the signification of the Letters therein, which he gazeth on as a Heifer on a new dore; but when that unskilfull man shall be informed as to the signification and use of those Letters, he then ceaseth to esteem it any science more, but counts it a thing common and very facile, the use and intent whereof he perfectly understands, so that nothing seemes to him secret or obscure in that book, when both the reading and true apprehension of its Contents are discovered and well conceived by him.

In like manner Antimony is as it were a booke for unexperienced men to read, whom I faithfully admonish with all my heart, (if they would participate of the benefit of that booke) that they first consider

sider its Letters, know and pronounce them, that to read, may be familiar unto them, ( the which by practising ) they may deservedly be advanced unto a higher Forme or Classis in the Schoole, in which Schoole, truly experience is the master, which by the Tryall discovers who shall obtaine the Garland, and be worthy its Enjoyment before another.

Moreover, I will not that thou be ignorant, how many men daily, but foolishly, and very inconsiderately, cry out *Crucifie, Crucifie*, against all that administer poysons unto men, and prepare their accustomed Medicine thereof, whereby so many men are miserably destroyed, of which Nature, are Mercury, Arsenick, and Antimony, and with these unseasoned clamours do the unlearned Physicians most of all cry out, themselves being absolutely ignorant what reall poison, and what a true remedy is, how a separation is to be begun and perfected, that so out of Poison the evill of its Nature may be removed, and a better substituted: I do therefore my self also speak & cry out against all such as dangerously administer to man such poisonous things

things, not versed in their due preparations, for Mercury, Arsenick, Antimony and the like, ( in their substance without preparation ) are plainly venemous and so remaine; But yet after a necessary Preparation, Extraction, Mortification, and Victory over their poyson, they verily become a Medicine sufficient to resist all other internall poisons, and fundamentally to Eradicate them. And certainly when that which is poisonous shall by due preparation be so ordered, that it is no more noxious for the time to come, it then resists all such poisons as it finds unprepared, and prepares them in such manner, that they also lay aside their venenosity, and become conformable unto it, although both were hurtfull and poisonous at first.

Here I shal stir up amongst the learned a great contention, as to the true meaning of this my writing, whether or no what I now mention be possible or not concerning which many a censure wil be past: Some suppose that from the aforesayd things, their venemous qualities can not be altogether removed by any meanes,

no wonder indeed, that the knowledge of this thing is hid from their eyes, and that they do not at all think of Learning the wonders of this Universe. Othersome, but a very few will readily confirm my Doctrine of the Transmutation of evill into what is better. Consider, that even Physicians will confesse, that the evill wherein a Disease doth lodge, may be converted into good, and if they allow so far, it may not be unlawful for me also to affirm, that the evill which lies hid in a physical or Medicinal subject, may be transmuted into better, that it may be administred with safety, rightly and wholsomely. But whereas Experience, and the manner of proceeding is knowne to, but a very few, there will be but a very small number that will with constancy, adhere to the defence of my proposed opinion, without yeilding up to the clamours of the Multitude, whose cryes are Poison, Poison, Poison, as those impious Jewesthroated it out against our ever blessed Saviour, *Crucifie him*, and avowing him the readiest and worst of poisons, when as he was, and is indeed the *Panacea* of our Soules, redeeming of us from sin, death, the

the Devill and Hell, although the proud insulting Scribes and Pharisees denied him, yet assuredly it both was and will remain a certain truth (let the Enemies of truth be broken to pieces) even to Eternity; nor shall be ever convicted of fallity, by either Death, Devils, or the Gates of Hell.

So I know that many trifling wanderers, lazy Doctors, Empericks, and many other Intruders into Physick, will clamor out against Antimony, crying, A Crucifige; but yet it will endure, when those ignorant Medicafters shall be broken to pieces (I speak not here of those honest Physicians, who adjudge it no shame to receive instruction) it will, I say, remain, and by the vertue of it's due preparation, potently subdue and conquer its enemies, when as the wicked haters and deriders of Antimony shall perish, together with the blood-thirsty enemies of Christ.

I tend my speech to you skilfull Doctors, who perswade Kings and Princes, &c. yea, and warn them to beware of this or that Medicine, as being hurtfull, poysonous, and dangerous; how ridiculous you appear in my eye, I forbear  
to

to mention, for I well perceive and finde, that though in their own esteem they are most learned men, yet they speak onely according to opinion, ignorantly, and without any true observation, on which account they cannot either judge or speak otherwise ; and if it should happen that a man should have drunk such a Poyson, and be even burst assunder, even there, by the help of God, would I administer such an Antidote of my own preparation (which, out of meer charity, I always am careful of having ready by me) which should timely expel all the Poyson, and cast it out : Although thou, Mr. Doctor, who neither observest or understandest, wilt say 'tis false and a lie ; it matters not, I know how to defend my own, and by approved experience to confirm it ; I have tryed it, prepared it, and (if so liked me) could produce testimony of its operation from the hands of many. And if I were to dispute in a methodical legitimate order with that Doctor, as prepares not any of his Medicines, nor knows how to do it, but commits the charge and care thereof to another : I am confident that I should outstrip him in his function of administering suitable remedies, & tumble



ble him down to a place more low, with shame enough, he being ignorant of what he administers to his Patients, and unacquainted with the Qualities of his Medicines, whether white, black, red, cæruleous, yellow, hot, cold, moist, or dry, or what they be: He reads of them only in Books, and by length of time obtains a possession of them, (or, as it were, a possession) nor endeavors he after any more acquaintance with them: Most righteous God! what will these do? what care do these men take of their consciences? how will they succor the sick? Woe, woe, In the last day they'll finde the end thereof, and deservedly finde whom it is that they have pierced. Their thoughts are altogether after money, when as if they rightly minded their Vocation, they would night and day think how to obtain farther for the augmentation of their renown: But labour being burdensome unto them, they let that pass, and run on, and defend their Cure with prating, but yet with a checking Conscience, and without any foundation: And let thus much suffice them.

Coles, to such men, are out of use, nor do they want them, but keep their money

money to bestow it on better uses: *Vulcan* has but small familiarity with them, their Furnaces for distillation are onely in the Apothecaries Shop, and thither also they rarely come: A little peice of Paper, stufte with a Recipe, compleats all things; the which, a servant with his Pestle and Mortar, composeth: Most bounteous God! change the time, put a period to their pride, lop off the Trees lest they grow up to Heaven; crush the Gyants, lest they heap up mountain upon mountain, and be assistant to those that trust upon thee, that they may stand before their hateful enemies.

I do therefore admonish all my Brethren, who live with me in this Cloyster, that they constantly help me in their Prayers for more plenty of true Medicine, and that God would enlighten its hateful deriders, and reclaim them from their errors, whereby they may come to acknowledge the power of the Creator placed in his Creatures, and may hear it apparently and perspicuously, and may understand the very inward secrets (by their endeavors and Anatomy) which lie most deeply hid under the outward form; & I hope that the Almighty Creator will  
hear

hear our Prayers, which if he please not, during mine and my Brethrens lives, yet haply after our decease some may repent them, to whom so much Grace may be given, that their darksome, blinde, and dimmed eyes, may receive sight, and by a true enlightning, finde the lost Groat, the which God grant. Amen.

Now therefore, having decreed to deliver a perfect, and my absolute opinion of Antimony, I think convenient to speak a few words touching its name: Observe therefore, It was formerly called by the *Arabians*, *Asinat*; by the *Chaldeans*, *Stribium*; by the *Latines* 'tis to this day called *Antimonium*; but the *Germans*, (studious in their own proper Language) call it *Spisglasse*, i. e. speared or radiated Glass, because its substance is in such a form, and out of it may be made Glass (either apart, or by addition) of divers colours, lying hid therein, and educible therefrom. Let every one on that account consider, that the Observations of the *Chaldeans*, *Arabians*, *Latines*, *Germans*, and other People, about Antimony, were not in vain, but that both its vertue and use might equally and deservedly be taken notice of, and 'tis very likely and credible,

credible, that by succeeding Heresie its praise and virtue died, for truth may be oppress'd by the enemies violence, the Devil being by God permitted to act many things, because of our Transgressions and blindness.

• Satan, you know, is mans enemy, and now that the verity of sincere Medicine may be impeded and totally drown'd, he makes use of all his Art and endeavors, that the power of God may be eclipsed, and no thanks ascribed to him for his implanted Blessings, and that natural remedies and redresses may be removed from man.

But seeing 'tis not so much requisite to dispute and discourse much of the name of Antimony, because its Title neither helps nor hinders, and because all the praise consists in its preparation, and in that power which by nature is given to it, and by the Creator bestow'd on it: I shall omit to mention more of its name, and come to describe its efficacy and operation, by which its vertues may be laid open, and immortal praise may be obtained. Yet before I come to rehearse the virtues of Antimony, seeing (by my own acknowledgement) that it is a meer Poyson :

son: I will propound an Example, how one Poyson attracts another like to it self, more effectually then any other thing whatsoever. For (friendly Reader) observe that the true and inadulterate Unicorns horn, casts from it self all sorts of Poyson, which is thus evidenced: Draw a circle with the said Horn about a Spider, and he will never get out, because he flies from what is contrary to him; but if another Poyson be put thereto, he would not fly or run from it, but passing through it, would go out of the Circle.

Moreover, if a little piece of Silver, hollowed, be made swim in a vessel full of water (*wherein put some poyson*) place the said Horn thereunto, and let there not be any bodily or corporal touch, and yet you shal see it to repel the said peice far from it, which will fly upon the Water, even as a Duck foreseeing the Fowler: But if it be placed, *viz.* the Horn nigh to a piece of pure unadulterated Bread, swimming upon the Water, it will presently attract the Bread unto it self, without any corporeal touch, and the Bread will follow the Horn round about, according as you move it, which is most miraculously

raculouſly wonderful in nature, that each thing ſhould attract its like, and contrarily hate and abandon what is oppoſite unto it: From whence, the Phyſicians have taken occaſion to conſider how to attract Poyſon by Poyſon, and things not Venomous, by things void of Poyſon, after a Magnetical manner. And thus Poyſon is expelled two ſeverall wayes.

First, By its contrary, which oppoſeth and reſiſts the Venome, as I have ſpoken of the Unicorns horns.

Secondly, By its like, that one Poyſon may extract the other Magnetically; yet ſo, that the attractive Poyſon be firſt prepared, that its venenoſity may be tranſmuted into Medicine, ſufficiently able to deſtroy the Poyſon by its attractive power: So Soap waſheth Greafe out of cloath, though it ſelfe was at firſt a fatneſs; but when it is prepared of Lime, Oyl, and other things, by boyling and ſeparation (chiefly by the help of ſalt) it ceaseth to deſile or to ſpot, but rather takes them away; ſo (by the help of God) in like manner Poyſon by precedent preparation, may ceaſe to be poyſonous, extracting it, diſſipating it, and reſtore former health: But that I may give thee

thee, and the Students of Art, opportunity of being acquainted with the gifts of Nature, and what Poyson is, or how to be adjudged, whether good or bad, or what it is, I shall make use of some Examples for confirmation of the truth, and the discovery of falsity and error; which proudly arrogant Medicaſters or Phyſicians, by reason of their ſluggiſh and drowniſh lazineſſe are unacquainted with.

Take an Egge frozen with cold in the Winter ſeaſon, put it into exceeding cold Water for a little while, and then the frigidty of the Water will extract the coldneſſe of the Egge, and reduce it to its priſtine eſtate; So, whoſoever ſhall have any member benumbed with cold, let him ſpeedily apply cold Snow water thereunto, and ſo one cold will extract another, and the Member ſhall be heated: So to any member poſſeſſed with a fervent burning heat, let be applied ſome warm, hot matter (to wit, Spirit of Wine rectified, or the Quinteſſence of Sulphur, both which are fiery in the ſupreamſt degree) and you ſhall ſee that the one heat attracts the other, by the force of magnetiſm from the member whereto it is applied, and adminiſters not onely reſt, but perfect

perfect health. I could confirm my sayings with many undeniable Examples. Take the Sperm of Frogs, appearing in the Spring, put them upon a Tile, dry them at the Sun and powder them; in-  
 spurge of this Powder on the venomous bitings of Snakes and water-Serpents, and 'twill induce a good basis for their healing, insomuch that other Medicines will compleat the cure; a linnen cloth oftentimes moistned with the said Frog-spawn, dried, cut in pieces, and applyed, will perform the same.

I will also lead thee to the fundamentals of truth, by another ensample: *viz.* Take a living Toad, dry him first at the Sun, then in a covered Pot well luted, bring him to ashes, pound him, and lay the powder on venomous bitings, or such accidents, and you shall see one Venome attracting the other; and the reason is, because by burning or calcination, the vertue of the Toad is opened, and rendered effectually powerful to attract its like Poyson.

Let this certain, indubious, and directory example, of Poyson attracting its like, serve thee instead of the rest: If therefore any one be infected with the  
 Plague,

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Plague, and shall cautiously and diligently observe this thing, he shall finde that I have written most true; now the best preservatives in the Plague are, the Star of the Sun, and the Spirit of Mercury administered together; now the Spirit of Mercury operates, by attracting to it self Poysons of a like nature, as a true cure of all venomous accidents: But because the Star of the Sun (by whom (as an operating vivifying Sun) all things are generated) doth after a manner conquer universally every thing, I have placed the supremest active power in the vertue of the Sun; that is, in its Star, from whence all Metals and Minerals do principally obtain the original of their Generation and Increase, of which I shall treat more at large, when I shall come to make manifest the Star of the Sun unto thee, thine own conscience bearing me witness.

Under the which Solar nature, Antimony is contained, and deserves observation, for it produceth the self same effects as Gold doth, and acts as much as corporeal Gold can do; but it hath not attained the vertue of the Star of the Sun, but fears and trembles before him; and although Antimony may

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well boast of his vast surpassing of the most fundamental medicines, yet falls he short of universally accomplishing that, which the Star of the Sun hath (by testimony of a Celestial virtue) in it self, and is able to perform.

I omit to speak of the Star of *Mercury*, although it springs from the same matter as the aforementioned do, yet because of the penetrative force of the Star of the Sun, it yeilds to it as its superior.

All my Books do harmoniously follow experience, even as links in a chain, or as Brass stamps Brass: Let the virtues of what is therein mentioned, be exactly considered, and judiciously experimented by the Fire; for thus these writings of mine, my business, my proposals and medicines are to be brought to a certain end and conclusion, and ought (if onely a right Judge be present) to obtain the true Hereditary seat, and by means of that attempted way, bear away the Honor and Renown: Now *Vulcan*, a glorious Artificer, as to the Fire (his own Element) is the onely Judge; concerning which, hear an Example of a certain and indubitable Experiment: When a Flint-stone

stone is smitten against a Steel, a Fire is  
 stirr'd up by their mutual collision and  
 violent motion; the hidden Sulphur or  
 occult Fire is discovered by that striking,  
 and is by the Air enkindled, so that it  
 burns actually and sensibly; the Salt re-  
 mains in the Ashes, and the *Mercury*  
 flies away like combustible Sulphur. From  
 hence you may understand a certain man-  
 ner how to proceed with Antimony, *viz.*  
*That his Mercury be separated from his*  
*Sulphur and Salt,* by *Medium's* granted us  
 by nature. As the Fire (whilst lying in  
 its matter) operates nothing, either pro-  
 fitable or permanent, unless it be made  
 manifest; so all remedies, except they  
 are separated from their more gross parts,  
 and are rectified, loosned, clarified, and  
 artificially prepared (by which all men  
 may acknowledge that there's a separati-  
 on made of the pure from the impure)  
 and except the Metallick Earth be remo-  
 ved from the rich, pure Metal, there's no  
 ground of any certain and infallible hope;  
 all which transites cannot be done without  
 the true manner of opening and loosning  
 the Body by the Regiment of Fire.

In a word, I thus unfold the Nature  
 of Antimony.

All secret things ( whilst hidden ) are esteemed arts, the secret being revealed it ceaseth to be an art, and becomes a Trade, as I have elsewhere taught.

The Bee sucks Honey from the Flowers by an art which God hath given him, wherein the Virtue, Juice, and comforting faculty of Medicines is contained, and out of which is openly or every where a Medicine made; and contrarily, from the sweetest Honey may a Corrosive be made, and the worst of poison, which experienced men only know, and ( after Observation ) beleive: Yet Hony is not to be rejected or despised, which, ( notwithstanding its most excellent sweetnesse ) becomes destructive to its own medicinall faculties, if a corrosive be prepared therefrom, but, that the unvers'd and unexperienced Physitian knowes not its preparation: here therefore will I fix a Crosse even to the judgment day, for ignorant and unlearned Physitians.

Now Hony is thus prepared, Out of the Excrements of bruit beasts, the Meadowes and dinged fields produce severall Flowers, Herbs, and Plants, (the Earths young ones) from these Plants,  
Herbs

Herbs, and Flowers , the Bees extract a Juice or Quintessence , of which an Alteration is made, or a Generation of one thing from another , viz. a meat or Honey differing from the first savour and form ; out of honey is prepared for man a most commodious , sweet , and most profitable food for many things : Out of the same Honey may be prepared an intoxicating Essence, most destructive to man and beast.

Consider therefore O Physitian, whatsoever thou art, young or old, learned or unlearned, rich or poor , a Workman or Artificer, or whatever thou art, follow me and Nature , I will fundamentally teach thee the truth without any lye ; In what thing profit, and that which is good and right is, and in what injury is , and how thou shalt be able to separate the good from the evill , the lowest from the highest. Verily out of Antimony may be prepared a Medicine, (but all its venenosity must be first changed into Medicine ) which may be able to blot out and consume all Diseases, and to penetrate , in the manner of fire. Know therefore that Antimony ought to be prepared into a true Stone like to fire, as

to its virtue, as I have said ; on which account the Quintessence of Antimony is by me called the Stone of Fire ; for if it shall have been first brought to its own coagulation ; and if our stone of fire shall be truly prepared ( of which, at the end of this Tract I shall write more largely ) its Operation is not unlike those things, which consume malignant Humours, and purifie the blood even to the utmost degree, performing all such things as are found in potable gold. Be therefore intreated my Doctor, ( and yet no Doctor, when as to this day thou hast learned no due preparation, and much lesse, Cognizance of the use of my Medicines ) that thou judge me not by thy opinion only, having no other Witnesses then the unexperienced imaginations of thine own braines. But rather address thy self to labour, learn the way of preparing Antimony, how it is to be proceeded withall, how its poison is to be rejected and separated, and a salubrious wholesome Remedy introduced in its roome ; which if thou hast done, thou mayst truly judge of those things which formerly were, and at present are to thee unknown.

O mise-

O miserable worldly Sophisters, who are laden, and with child as it were, of false Wisdome, ye lean on a deceitfull Foundation, ye fly in the ayry imaginations of your owne fancies, and are altogether ignorant of the place of your rest: I do therefore admonish you, as you will give an account at the dreadfull day of judgement to the Son of God, that you seek and learn what things you must use, that you may perform your duty, leaving the remainder unto God, who will blesse you, and afford his help unto you.

O slow asses and drones, who care not to make any progresse in Learning, and fear to black your hands with coales, be not hasty to judge, neither give any farther occasion of pulling that Sentence upon your selves, which your childrens children may write against you in a booke incorruptible,

Above all things let every Physitian be cautious, that he prescribe nothing averse to Nature or to his cure, least his hope of restoring Health deceive him. As if spirit of Wine should be poured into the water of separation, a great conflict and burning would suddenly follow, because one nature cannot brook the other

ther: But he that knowes how to unite and conjoyne them Philosophically in distillation, will be able by the help thereof to make things momentary. So the Oyle or Liquor of Tartar, and Vinegar cannot be united by reason of their mutuall hatred ( although they both sprang from the same Fountaine ) differing from each other, as much as fire and water ; so then the Physitian in his undertaking a cure, ought heedfully to inquire into all circumstances that respect his patient, and having so examined, let him consider and use such right Mediums as may remove the evill, lest destruction ariseth from that which should have remedied the Disease.

As when a red hot iron is quenched in *Aqua fortis*, & oyl of Tartar forthwith poured thereunto, thou shalt scarce preserve thy glasse from breaking, but those contrary Natures, will cast out fire from themselves in the manner of Gunpowder, concerning which, our Doctor with his Gowne being ignorant, is forc'd to hold his peace.

Oh wretched men, unlearned Doctors, unexperienced Physitians, who write tedious Receipts in a long paper :

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O ye Apothecaries that set over the fire great cauldrons sufficient to boil the meat of noble mens houses, and to hold enough for an hundred persons, how long will ye be blind, anoint your eyes with a Collyrium and Balsom, that the scales may be taken off, and your Eyes may obtain a true sight, which the Lord vouchsafe unto you, that you may acknowledge his wonders, and consider his works, let Love and Charity to your Neighbour take root within you, that you may be searchers after true Medicine, which the King and Heavenly Prince of all, hath formed by his own omnipotent arme, and eternall Wisdome, and freely given for the benefit of the most noble creature, Man, viz. For his help and health in the greatest necessity.

O deplorable, putrid, and stinking bag of Wormes,, ah poor little Worm and vilest of creatures, what thinkest thou that thus feelest after the Husks, and leavest the kernells, nor ever thankest thy Creatour for them, after whose image thou wert created, nor ever givest praise unto him for all his wondrous works?

Return, Return unto thy self delineate or paint thy self out, and make a Resemblance

blance of thy Effigies, that it may shame thee of all thy ingratitude, because thou hast not hitherto sought that which God hath hidden in those good things he hath granted unto us, and infused into his creatures, that a Sacrifice of Praise may be returned unto him. But I shall hold my peace, and from bewailing this misery, blindnesse, and error, (wherein the world is drowned) I shall restrain my self, lest by the trickling down of tears my writings should receive defilement, from which I can hardly abstaine. I am an ecclesiasticall man, implanted into a Church-order, whereto I shall subject my self with my heart and mouth as long as my Soule lives in this miserable body: I am on that account compelled to refrain, nor dare I write any thing of my selfe, unlesse it be suitable to my Order, else I would lift up my voice like a Trumpet, and were I but a Temporall Judge, I would have audience at the hands of those contumacious men, who as yet not knowing the truth (but are ignorant) do slanderously persecute it, calumniate, reproach, and oppresse it with all their strength. Most good God, most high Lord of hosts, that sittest in thy Glorious Throne

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Throne, governeſt the Heavens and the earth which thou haſt created, conſerveſt the ſtars, diſpoſeſt the elements, & the firmament, that they may run their courſe, before whom all the World trembles, the infernall Spirits fear; Look down for once upon the vanity of this unthankfull World: Teach the Sons of men inwardly to acknowledge what thou haſt outwardly ſet before their Eyes, that thou maiſt be glorified in thy Throne, truly known in thy power, and worthily praized in thy infinite government & rule.

Truly I (wretched and worthleſſe man) doe give all thanks to thy moſt glorious majeſty for thoſe great miracles and bleſſings, of health and riches which thou haſt vouchſafed me, I cannot give thee any more in this World, which is but temporary and corruptible.

But now in my writing of Antimony, I ſhall diſcover its beginning truly, of what originall, and how it obtaines ſuperiority and government; how it may be elevated into its perfect operation: I will propound its root and its generation in the bowels of the Earth, to what predominating ſtar it is ſubject, what Elements they are which have concocted it.

Let

Let therefore the studious artist know that Antimony is nothing else but a fume or minerall vapour, produced above by the stars, and then digested by the Elements into a coagulated forme. Let all know, that Antimony receives its Essence, Virtue, Faculty, Operation, and all qualities, as to its *initium*, or birth, and root, as the Mercury of the Vulgar doth; but with an harder coagulation. Seeing that it is reduced to a more hard confirmation or *coagulum*, then common running mercury, which wants this induration, and the reason is, because it participates of a more thick salt, (out of the three principles) although with respect to its three principles, the salt obtains in it the smallest roome, yet it hath more thereof then common mercury hath; from which meanes it obtains its coagulation; because tis salt that gives hardnesse in all things, which hardnesse common Mercury wants, because of its small portion of salt: In which mercury, a combustible sulphur is invisibly implanted, alwaies keeping it in flux, prohibiting its coagulation, nor can it be coagulated without the addition of other metallick Spirits, which in the matrix of Saturn

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Saturne are most potently effused, and to  
 be there had beyond all the other metals,  
 and otherwise it cannot be accomplished  
 without the stone of the Wise men, by  
 which its three principles are made har-  
 monious, and thereby it obtains a fusil  
 malleable, soluble, and conjugable bo-  
 dy like to the other metalls, otherwise  
 mercury is running mercury still, and so  
 remains untill this quality be taken from  
 it. And on that account all animall and  
 vegetable things are too too weake to  
 bring mercury unto a fix, permanent and  
 malleable hardnesse (though some  
 imagine the contrary) because they are  
 not of a metallick kind: for mercury is a  
 meere fire, whence tis, that he can  
 not be burnt by any fire, theres no  
 fire touches him, at least so, as totally  
 to destroy, for he either suddenly flies a-  
 way, and is spiritually resolved into an  
 Oyle incombustible, or else after fixation  
 he abides constant that none can abstract  
 from him any thing more; and by this it  
 appears also, because of him may be made  
 whatsoever can by art be made of gold,  
 for after a due coagulation hee is in all  
 things like to gold, because he enjoyes  
 the same root, stock, and originall, as gold  
 doth:

doth: But seeing it is not my purposed aime to speake more prolixly of mercury here, and by speaking to introduce disputations, but simply and candidly to describe the true fundamentall Originall of Antimony, farewell mercury, that the discourse of Antimony may be continued, but yet that which I have spoken of mercury; parabollically, for your farther meditation, is not mentioned in vaine, but that Antimony may thereby be the more rightly understood, it also being endowed with a *Mercuriall* Originall.

Observe, mark and understand this, commit it to thy memory, *viz.* That all mineralls, as also all metalls are born of one *Principium* or beginning, to wit, of a vapour, which the superiour stars do as it were extract from the Element of the Earth, by a certain distillation of the *Macrocosme* or greater world, the influx of which upper astrall heat, operates upon things below, by an aereall fiery property, infusing it in, spiritually and invisibly. Which vapour is resolved in the Earth, and flowes, as it were, into water; from which minerall water, all metalls are seasonably brought to their

their maturity and perfection, and of it is made this or that metall or minerall, according to the predominating power of one of the three principles, or that which it abounds withall, be it one, or two, or all, equally tempered together, from whence tis that some metalls are fixt, other some not fixt, as are Gold, Silver, Copper, Iron, Tin, and Lead; moreover besides those known metalls, out of the same three principles (according to the various commixion of them) are sundry and divers mineralls generated and produced, such are Vitrioll, Antimony, Mercasits, and other like Elixirs, and Mineralls; all which to reckon up, would be superfluous; Now whereas Gold in its own Asterisme and Generation becomes suddenly impregnated with, and receives a portion of a more pure and perfect Sulphar and mercury then the other mineralls and metalls have, therefore its operative power and virtue is more large and effectually in acting then the stars of the other metalls, and mineralls are, and on that account, in the star of the Sun all things appear more perfectly (if at least it shall be, by the benefit of the fire, reduced to its

its maturity) then are to be found in the rest of the metalls and mineralls. And yet notwithstanding is there one only minerall, ( frequently mentioned by me ) wherein the Sulphur of the Sun is found to be as strong ( yea and stronger ) then in the Sun it self, even as also there are two sorts of metalls found, wherein those dominations do abundantly triumph of which this is no place to treat: but I shall go on to finish the description of the Nature of Antimony. Antimony therefore is a minerall having its minerall vapour turned into water, which spirituall Emanation of the stars, is the true star of Antimony; which water in the Element of the Earth, by the strength of the stars, and also of the Fire dwelling in the aire, being dryed, became by coagulation a palpable thing; out of which, Antimony is generated and brought forth in a forme, wherein sulphur beares the sway. Mercury hath the next portion, and salt the least; although it hath received salt enough to become an hard unmal-  
leable forme. As to its quality it is dry and cold, its cold and moisture are not much, even as common Mercury and corporeal gold it self, hath more of heat then cold:

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Let these things suffice concerning the matter and the 3 Principles of Antimony, and how by the Archeus in the Element of the Earth, It became perfect. But because such a narrow, Philosophical search is not of so much concernment to the Students of Art, and most men value not in what centre the star of Antimony Resides, and from whence tis sprung, but would rather learne what good lyes in it, and would understand its preparation and reduction to a due state, that the virtues and operations thereof; so much every where, by all, spoken of, may not be to them unknown: I shall therefore omit to delay them with long doubtings, but will briefly and sincerely write those things which in my private labour I have observed to be in Antimony: Although, for the shortnesse of life none can perfectly learn all, because in its preparations, miraculous accidents doe follow each other, degree following degree, colour following colour. One virtue, faculty, and operation succeeds another.

*Antimony* therefore is no light or trivial poyson, but a chief one, and most high, being deadly both to man and beast; from whence the common Physicians,

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tians, and ignorant plebeians (having no true knowledge of Medicine) reject the use of Antimony as Poisonous; & Physicians forbid it to noble men, as dangerous; and the Academical Professours doe barke out and howle (even to madnesse) to their disciples, a **Caveto**: O beware of Antimony for its a merely absolute poyson: Now the inhabitants of Towns, or Cities on these clamours forbid the use of Antimony, and with those out cryes have most men bin stir'd up, that even to my Age or time, they'l not hear of Antimony, nor give any trust unto his medicines, although immense and unspeakable things are found therein: Well, bee it so, verily I speak the truth and my writings are void of falsity: I call God my Creatour to witnesse, that there is not a more noble medicine under the heavens, wherein a capital rich-pillar may be placed, then is in Antimony, and deservedly on that accompt ought there to be fixed and erected.

*My Son; mark my sayings;* Reader, observe my writings, wise men, Consider the Antimonial experiments which I doe mention; My theory is founded upon nature, and my practick on experience,  
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most frequently demonstrated & producing its effect to the admiration of many incredulous people ; I doe confesse as formerly I have done , that Antimony at first before its preparation is a meere poyson. But good *M. Doctour*, or Bachelour, or Physitian , (but yet without any true degree,) since thou art buried as to Art , and Onely beatest the bush , what dost thou talke for, let me also speak too, remember what thou sayest and consider that doctrine which I propound unto thee ; Antimony (say'st thou) is poyson. *Ergo* , none ought to use it; a miserable conclusion good *M. Doctour* and Bachelour or *M. Physitian* with your red cap: The best Triacle is made of poyson or of *Snakes*, from whence it hath its denomination. And therefore none may take it into their bodies , because a poyson is therein: what? doth this doctrine please you? is this voice acceptable to your ears? Antimony after preparation ceaseth to be a poyson, and the whole of it being by Spagyrick Art transmuted, becomes medicinal, even as Triacle is made of the venomous viper ; But before its preparation thou shalt not receive any profit or benefit from Antimony, but rather

ther discommodity and danger.

Now if thou intendest to become an Antimonial disciple (having first pray-ed) frequent the School of Vulcan beyond all other things, who is the master and teacher of all secrets, (which the meanly learned men doe deride, and by their sloathful lazinesse never come to be acquainted with any secret from him, putting off the manifestation of any Arcanum by their own sluggishnesse,) nor is there any remedy in the world to be prepared without fire, let them cry out as they list, though never so madly.

But what shall we speak of these haters of Antimony, let us not value them, unlesse they can bring to the light something better and more excellent then Antimony is; seeing that especially out of Antimony, maylike remedies be had as ly hid in Gold and the Mercury of the vulgar, (the star of the sun onely excepted) from both which may an *Aurum Potabile* bee made to heal the Leprosie, and the spirit of Mercury is the chief Top remedy of the french disease and many others. Although those contemning fellows neither know nor are able to search it out. An ignorant man can no more judge,

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judge, then the Ass (being ignorant of symphony) can instruct the shepherd how to handle his pipe. He therefore that would truly judge, ought afore to learn all such things as he intends to deliver his judgement about, and to know as well from experience as from books that which is true and that which is false, that so he may judge aright.

But before I addressse my self to the manner of proceeding, I may perchance meet with some who will inquire whence minerals and other venemous subjects attract their poyson, what the essentiality of poyson is, & from whence generated in all things; how (the poyson being removed) that thing may be converted unto medicine & safely administred without danger. I shall therefore informe you, concerning the influence of poyson, the which may be considered, naturally & supernaturally.

Therefore the first reason why God (the supream guide, and governour of the stars, the Creatour of Heaven and Earth,) hath thought good to set before us sensible poysons, especially in minerals, is that by their first constitution, miraculous and powerful operation there planted by God, a man might see that his in-

tent of thus exposing them to view , was, that there might be a distinction between good and evil, even as in his law, he hath prescribed us the knowledge of things to be done and to be left undone , viz. of good to be embraced and of evil to be avoided ; After the same manner as the tree in Paradise was placed before our first parents , the use whereof tended to good, but the abuse to evil, which command of God being violated misery and destruction step't in.

2. Another cause is that the good and the evil being known, the evil might be avoided and reduced unto a better state; for its not the will & pleasure of God that men drowned in destruction should totally perish , but that returning from evil, they proceed to what is better , and avoid the losse of their souls ; On that account hath he by similitudes placed before us good and evil, which in like manner is to be found in the command of his mouth verbally, and in the work of creation, that we may choose things tending to health, and avoid things tending to destruction.

3. Thirdly, poyson is also produced by the stars, wherein are malevolent and contrary conjunctions and oppositions of the  
Planets

Planets, whence it falls out that the planets become infected and then cause in this inferiour world and microcosme plagues and other venemous diseases; The like may you conceive of the comets.

4. Fourthly, Poyson is also Produced by the fighting of two contraries, as for example, if a man exceedingly angry, or sad, or boyling with rage should drink, a deadly poyson would thereby be enkindled.

5. Fifthly; For illustrations sake, weapons may be ranked under the forme of poysons, if by them, any one receive a mortal wound, (in which the abuse of weapons consists;) But if they be employed for defence and preservation of life, therein, their use is lawful and converted unto medicine.

6. Sixtly and lastly, The cause of poyson becomes apparent from considering nature. Whatsoever fights against her is a poyson to her, as in some men, they beeing not able to bear some meats, those meats being contrary to nature, become a poyson, but to such as love them, a medicine; But principally, venenosity is extracted from an earth of a Mercurial substance (I speak of mineral poysons) which

being immature, indigested, of a form contrary to nature, and of hard concoction (which hinders maturity and perfection,) the whole body becomes thereby as it were a *Crude mineral*; As if a man should devour crude or raw wheat, his stomach would hardly concoct it, but weaknesse and inconveniences would seize upon the whole body, because of the deficiency and weaknesse of natural heat to digest it.

But the wheat beeing maturated by the fire of the Macrocosme, ought to be againe boyled or concocted by a lesser fire that it may be digested by the Microcosme, as I have aforesaid concerning the eating of flesh; hence tis evident that seeing Antimony is crude, volatile and not maturated in the Earth, or enough decocted, it cannot be born by the stomach without terrible torment of the body, and destruction, because of the debility of natural heat, too insufficient throughly to digest it; experience teacheth thus much, that all purging medicines (be they mineral, animal, or vegetable) are of a poysonous substance, because of the predominating, Mercurial, volatile essence that is in them, which volatile spirit is the cause of casting out  
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those things that are found in mā, yet they do not set upon the root of that disease which is fixt, because fixt remedies onely doe thoroughly search out and radically expel fixt diseases, which to unfixt purgations is not granted, they, beeing like a violent torrent, sweep away what lyes in their compasse, but doe not work upon the fixed earth. Now fixed and prepared Purgatives doe not operate by stooles, but shew themselves onely by sweat and and other means, and hunt out the very kernel and not the huske or shell and chaffe of the disease, as volatile unfixt and unprepared purges doe, they onely expel the crust as it were, and cover of what is excrementitious, but as to the centre of the disease, that they reach not unto.

Be it on that account known to every one, of what state, age, or title soever, that the venomous Essence must be totally removed out of *Antimony*, before it can be transmitted into Medicine, and be intituled with the name of a Remedy. Hearken therefore to the separation of Antimony, of the good from the bad, of the fix'd from the volatile, of distinguishing what is helpful from what is poysonous, if at least we would obtain profit with honour,

honour, and verity, which cannot be accomplished without the separation of Vulcan or fire, who is the artificer, as to all such things. For whatsoever Vulcan leaves imperfect in the Macrocosme, that the Microcosme repairs and amends by a new Vulcan, which maturates what is crude, and perfectly concocts it, making separation of the pure from the impure; And let it not seem strange that the pure and the wholesome can be segregated from the impure and unwholesome, and that a remedy can (by the benefit of fire) be made out of that which is hurtful; Because tis evidenced by daily experience in the probation and inspection of colours discovered by the fire: for separation, and fire makeing a fixation, take away the venome and in its roome substitute a Salubrious remedy. Tis the fire then, that separates the poison from the medicine, the good from the evil, which thing none of the Physitians either can or dare set their scales unto, unlesse they have contracted a most intimate familiarity with Vulcan, *and obtained that infernal Bath of Amity, wherein the bride being washed from all her uncleaneffe may enter with her bridegrome into a legitimate bed;*

bed; O worldly subtilty that despisest or dost not understand my writings, didst thou but know what I have now said unto thee, what may be called fixt, and what volatile, what the separation of the Pure from the impure meanes, thou wouldst turn off many things to Lethes Lake, and contemne those trifles wherein thou trustest and follow me. For in me (*these are the words of Antimony*) shalt thou find a Mercury, Sulphur, and salt, most useful remedies for the health of man; the Mercurial part lyes hid in the Regulus, the Sulphur in the rednesse, and the Salt in the Black Earth which remains in the bottome. These three rightly separated and againe co-united by a due artificial manner, that a fixation without any poyson may be accomplished, give just cause of boasting to the Artist, that he hath obtained the stone of fire, which may be made of Antimony both for mans health, his food and rayment. For in Antimony maist thou find all the colours of the universe, as white, black, red, green, blew, ashcolour, yellow, and colours innumerable, diversly preparable by incredible mixtures, diversly to be known and several wayes to be administred in sundry cases

cases, every sort to be orderly disposed according to an appointed method; I will therefore in several particles make manifest how medicine is to be prepared, how poyson is to be ejected, fixation to be instituted, things that are to be separated how to be begun withal, that the evil may be conquered and the good may overcome. *Tis well* known to studious Artists, that Antimony doth not containe the virtue of one onely Gemme in it selfe, as the other metals which (in their kind) are attributed but to one; But universally contains the virtues of all stones, which appears by the various colours, which by the regiment of fire it doth yeeld forth; of this colour some, othersome of another sort &c.

Its pellucid shining rednesse is attributed to a Carbuncle, Rubine, and Corals; Its whiteneffe to the Diamond and Chrystal: Its blew and sky colour to the Saphyr; Its green to a Smaragdine; Its yellow to a Hyacinth; Its black to a Gragate, which naturally carryes in it an Occult hidden blacknesse; But in relation to metals; Its black is ascribed to Saturn, Its rednesse to Mars, yellow to the Sun, Green to Venus, sky colour to the Moon,  
white

white to Mercury, its various mixt colour to Jupiter; But as all the colours expressed in stones and metals are found in Antimony, so therein also all the virtues and faculties of remedies are to be found according to the Reason of the colours, which though they are all found in Antimony, tis notwithstanding impossible that one man alone should be thoroughly acquainted with them all, for the shortnesse of life *prohibits* one man alone to learn all those Arcanums which nature Carryes with it; *Some-times* in its preparation, a most acid vinegar is extracted by destillation; After another way and manner is prepared from it a perfect and transparent Rednesse, sweet and pleasant as Hony or the purest Sugar; Then again of a sudded tis prepared into the bitternesse of Wormewood; Another while it imitates the Acrimony of the Oile of salt, and so one nature succeeds another: *Some-times* again tis elevated by sublimation into the Olympian Mountains in the manner of a flying Eagle, red, yellow and white, being forced down *per descensum* it yeelds various particular colours and preparations, as also by reverberation, Tis also converted

ted into a metal like to lead and into pellucid glasse, white, red, yellow, or black or of any other colour, but all the sorts of this glasse are not with safety to be used in medicine, unlessse tryed by a previous examen.

Antimony may also be resolved into various and severall wonderful oiles, either alone by it self, or else with the addition and commixtion of other things, of which oiles some are onely to be outwardly used, and anointed on wounds or ulcers, other some may be taken inwardly and drunken; It yeelds also marvelous extractions which discover themselves so various in colour, that the oracle of Apollo can hardly divine and reckon up the wonderous mutations of its nature manifested and opened by the help of fire; There's also made thereof Quicksilver, and Sulphur Combustible, like to the common Sulphur, whereof Gunpowder may be made; as also a true and natural Salt and many other things. I'll therefore now begin to treat of the preparation of Antimony, to wit of Its essence, magistery, Arcanum and Elixir, and its particullar Tincture, which studiously observe: where (towards the latter end)

I shall

I shall rehearse somewhat of the preparation of the stone of fire, I'll also recite many other secrets, but little known, or else neglected in the world, because the *Egyptians*, *Arabians* and *Chaldeans* are long since dead, who exercised this Art, which may abundantly serve as the head and fountain of true and inadulterate medicine.

Observe therefore diligently and orderly all my preparations, as I shall lay them open unto thee, of which not one is without fruit and profit, Its due state beeing observed; for the fixd medicines of Antimony heal fixt diseases, and unfixd, heal diseases not fixed: so crude Antimony (not its prepared glasse) doth unload and purge the ventricle onely, but suffers the cause of the disease to remaine. I now therefore begin at the several sorts of the ordering of Antimony and make evidence of all the keyes of its preparation, which by fire onely is manifested, as a new birth, in that vocation or calling prescribed by God: The solution or preparation of the mineral of Antimony is done by sundry sorts of fire and regiments of Art, by which its medicinal force and operation is extracted by heat,  
and

and seeing that Antimony is of a mixt colour, of a dull reddish black with a litle shining whitenesse. ~~It~~ first describes its first destruction, or calcination, which is thus brought to passe.

*Take* Hungarian Antimony, or any other, (the best) grind it upon a marble into most subtile powder, lay this powder thin and sparingly in a plain Earthen vessel, round or square, which let be made with rims about the heighth of two fingers breadth; Place this vessel on a calcining furnace, administer at first a Gentle fire of coals, and when the stibium begins to fume, stir it with a litle iron rod to and againe, without ceasing, until it ceaseth to emit any Vapour; but if in the calcination the Antimony chanceth to melt and run into balls, Take off the vessel from the fire and let the stibium cool, and grind it again, and doe as afore, which must be so often don, until it neither fumes nor runs together any more, but remains in the form of white Ashes, for then is your Calcination perfect.

Take now this stibium thus calcined put it into a goldsmiths Crucible, Place it at a violent fire, that the Antimony may flow like pure clear Water, and that you  
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may know when the glasse of stibium hath attained a perfect and pellucid colour, put into the crucible a long cold iron, and the glasse will stick thereunto, which strike off with an hammer, and so separate it, and hold it up against the light, which if it be transparent tis good and perfect glasse.

But the Reader and Tyro in this Art, (for I write not to experienced Artists, who have a long time endured the heat of the fire, and so its a slight and easy thing to them to make Glasse of Antimony, but to young followers of Pyrotechny) ought to know that all glasse be it made of what it will, either of a mineral, or a metal, or other things, ought to have its due perfection, that it may shine throughly, may operate and be moreover further prepared for medicine.

The Antimony thus melted in the Crucible, Take a plain and broad dish or platter of Laton, which (first) well warm, lest it break; poure in the stibium by litle and litle, and very thinly, and thou shalt have a yellow transparent fayr glasse. And this way of preparing the glasse of Antimony without any addition is the best, which in its operation dis-

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covers

covers a greater virtue, and this is that which I call pure Glasse, the other sorts being made by the addition of Borax, and other such things, for example.

Take Antimony one part, Venice Borax two parts, grind them together, put them in a crucible, and place them at a most violent fire, untill they melt together, poure them out into a Dish of Latton warmed, by little and little, and let it run thin, and thou shalt have ( if thou hast rightly proceeded ) a red transparent Glasse like to a Rubine, the rednesse or which glasse may be extracted with spirit of Wine by a long circulation in the fire, and administred with very great successe, for a most noble Medicine.

There may be also made of Antimony a white Glasse after this manner, Take Antimony one part, Venice Borax four parts, grind them together, and flux or melt them in a crucible as aforesaid, first it will become yellow, but by a longer continuance in the fire, it will become most white, which you may try by putting thereinto a cold Iron, and examine if the colour be perfect or not, and proceed as above.

There

There may be prepared also out of Antimony, glasse of severall other colours, but I have only set before you such as I have learned by experience, & know their Tendency to health, nor do I judge it necessary to fill up paper with too much talking, and by unprofitable verball circuits to prove irksome to the Reader, and the rather, for that there hath been declared unto thee (as to the glasse made of Antimony) the cheifest colour, *viz.* A transparant Redness: The blacknesse which at first was its associate fled away with the fume after a spirituall manner, because according to that spirituall kinde, by the violence of fire the poison is blotted out, and taken away by calcination, although the Glasse be not absolutely destitute of poyson, but holds (as yel) a great portion thereof in it selfe.

I will go on therefore to acquaint thee, how the poyson may be altogether taken away from the glasse, the pure from the impure, and a new separation of that which is hurtfull, from what is helpfull may be instituted; that the Tongue of the Eloquent may be loosned, and cause given him of propagating my praise to the Worlds end, which without all que-

tion my Disciples wil cheerefully per-  
forme, when they come to see and per-  
ceive with their eyes, and feel with their  
hands, that I have written the naked  
truth for their profit and renoun, and have  
left behind me as it were a memorable  
Testiment.

Now the first separation of the Sulphur  
from its own body and extraction of the  
Tincture from the Salt is thus brought  
to passe.

Take pure glasse of Antimony made  
without any addition, as I have taught  
thee, grind it to the consistency of meal  
or flower, put it into a glasse bolt head  
having a broad bottom, whereto poure  
strong, rectified, distilled Vinegar, set  
it at a gentle heat, or in the summer  
time in the Sun, stirring or shaking it  
twicie every day; until the Vinegar re-  
semble the colour of molten gold, which  
separate from the Glasse, and reafuse  
new distilled Vinegar, do as afore, and  
as soon as that is coloured, take it out,  
*viz.* the tinged Liquor, which change so  
often and extract untill the Vinegar will  
nor be coloured any more; conjoyne all  
these extractions, filtre them, and ab-  
stract the Vinegar by an Alembick in B.

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M. and a dark-red or yellowish powder will remain at the bottome; to which powder, poure pure distilled Rain Water, and take it again off, pouring more new thereupon, and do so severall times; by which meanes the sharpnesse will be taken away, and the powder will remain sweet and pleasant. Grind this powder upon a Marble or Glasse first heated, and place it in a new Alimbeck, whereon poure Spirit of Wine rectified to the very supreamest perfection, three fingers high, and so a Tincture of Antimony most pleasantly red, is extracted, some feces residing at the bottome; This extraction is sweet and profitable, and such a remedy as (without experience) is scarcely to be beleaved.

The Feces left behind hold the poyson, and the Extraction receives the Medicine only, which Medicine may successfully be administred to men and beasts, both inwardly and outwardly.

For if four grains of this extraction be administred, and severall times repeated, it expels the *Leprosie* & the *Lues Venerea*, putifies the corrupt blood, resists melancholly; opposeth poysons, heales the Asthmatick, and most other diseases,

if it be rightly and orderly used.

But if the afore mentioned yellow powder, before its Extraction with the Spirit of Wine, be ground on a warmed stone, and if Eggs be boyled to an hardnesse and divided long wayes, and the Yelke taken out, and the Cavity filled with this yellowish powder, and placed in a cold moist place or Wine cellar for some dayes, it will be resolved into a yellow Liquor, which Liquor heales all new wounds and solutions of continuuity, if presently at the beginning it be administered and anointed upon the Wounds, with a fine feather, strengthening and defending the Wound by superposition of a Wound plaister, it hinders corruption and Putrefaction, heales new Wounds with <sup>out</sup> suppuration and tumour, so that Praise and Thanks ought deservedly to be ascribed to the only Creatour, for these mercifull Gifts, In old Ulcers and Gangrenes, use this Extraction or Balsom of Antimony, it will not leave thee or forsake thee in thy necessity, but thou wilt sing of its Praise, and the Virtues which its endowed with, as I have done, and of its successfull use in Externall Greifs: The Gangrene, Cancer, Polypus,

Polypns, Woolfe, Ulcers of the Legs, and all such like eating and creeping diseases, fly before this remedy, and leave the house at Liberty for former health to re-enter. if well fixt Medicines be discretely taken inwardly, and other convenient Remedies applyed outwardly. I am wont to reduce the Glasse of Antimony into at Oyle by an Alembick two wayes, thus. Take the Glasse made out of the Mineral of Antimony, grind it most exceeding small, extract it with distilled Vinegar, which Extraction being made, abstract the Vinegar by B.M. and to the remaining matter, pour on spirit of Wine, and again extract it, put this Extraction, thus, twice dulcorated by the Spirit of V Vine into a vessell Luted, and exceedingly wel shut, circulate or pelicane it for a whole Moneth, then by a singular artifice let it be distilled by it selfe without any addition, and so shalt thou have a sweet, pleasant, and wonderfull Medicine in the forme of a clear red Oyle, out of which is the stone of fire made. This Oyle is the supream Quintessence which can possibly be written of Antimony, as may be seen in my admonition, where I have breisly spoken

thereof, where I said that four instruments were requisite as to its preparation, and a fifth which Vulcan dwells in, that is, four preparations are to precede its perfection, and the fifth is the benefit, and right application of the work in mans body. For example,

The first Labour is calcination or melting into Glasse.

The second is digestion, by which the Extraction attaines perfection.

The third is coagulation.

The fourth is distillation into an Oyl, by which distillation the thin is separated from the thick, after which separation succeeds fixation, by the ultimate and last coagulation by which the matter is reduced into a transparent stone of fire, which after all these Operations, may be fermented in Metalls, because it hath a very penetrative faculty, but much inferiour to the virtues of the ancient and true stone of the Philosophers, because it tingeth not universally but only particularly as I shall in the end demonstrate, when I come to treat particularly of the stone of fire.

The afore described Oyl doth (before its coagulation) operate whatsoever  
is



is beneficially usefull for a Physitian to know, in curing distempers, eight grains (before coagulation) being taken in pure Wine, makes a man young, frees him from the Asthma, and causeth that whatsoever Excreescencies grow on man, as Nails hair, &c. fall away, and new to be generated in their room; so renovating as if a man were but newly born, as the Phenix (which fabulous story I mention for Examples sake) is renewed by the fire, and this Medicine is much lesse combustible then the wings of the unknown Salamander.

Moreover it consumes all the Symptoms of mans body in the manner of a consuming fire, whereunto it may be compared; it expels and casts out all that evil which *Astrum Potabile* is able to do; but the star of the Sun only, overcomes all the medicines in the World, if being rightly prepared, it be brought to a due fixation; for the Star of the Sun, and the star of *Mercury* (which even of it self is very potent) are generated and spring from the blood of their own mother, and from the living overflowing channell of health.

No:

Not let it trouble thee that this extraction with distilled Vinegar, and Spirit of wine hath thus been reduced to a most subtil purity, and exalted to the very height by *Vu'can*, for it neither purges by stool, nor yet by vomit ; but by Sweate, Urine, and spittle. it casts out the cause of every Disease, and restores whatsoever became corrupted, by meanes of accidental Symptomes.

The common glasse of Antimony most finely ground or beaten, and six grains or thereabouts, ( according to the strength of the sick ) being administred, having beene first infused in a little V Vine in a warm place over night, and purely streined in the morning, and the infusion drunk provokes to stool, and oftentimes stirs up Vomit, because of the crude mercuriall quality which remains in the Glasse, on which account let every wise and prudent Physitian, consider with himself, and look well how he useth the glass as to Purgations, and let him rightly examine, and in due manner administer it, Now I, being hindred by the shortnesse of time, it cannot be expected that I should thoroughly search every thing, and the rather, for that many more men there  
are

are in the VWorld, who have abilities to search, which if thou wilt do, thou shalt receive the largest portion of praise next my selfe, and I will also in these Writings of mine, commend thee even when I am buried in my assigned Sepulchre, for thy diligence in finding more Experiments. Although I never saw thy face, and should have haply a little controverted with thee, wert thou at present booke or brought forth into the world.

The common glasse of Antimony may be also converted into an Oyle, praise worthy, by the addition of something, which may without danger be given to the Epileptick, and is thus prepared.

Take the glasse of Antimony, grind or beat it exceeding well, pour upon it the juice of unripe Grapes. Digest them in a Glasse bolt head with a plain bottome, excellently well Luted, then abstract the juyce, and dry the powder, and grind it with twice its weight of clarified Sugar, moisten it with distilled Vinegar, distill it in the name of God through a Retort, and at the end augment the fire, and so thou shalt extract a Red Oyle, which clarifie with the Spirit of Wine eve

to transparency ; a Dose of which administered in a little Quantity, is found to be very profitable. To this Oyl may be added some Spirit of Salt, and both projected on the Subtil Calx of Gold prepared by its own water, extracted by an Alembick, which I have else where taught in my Writings, and 'twil extract the Tincture of Gold only, without seizing upon its body, this Fermentation being made, enough paper would not be procured to describe all the mysteries which appear therein, far beyond the thoughts of man: But I advise the Physician that he listen unto, and mark my philosophicall proposalls, that he labour and bring the preparation unto use, so shal he daily obtain honour, and be thoroughly acquainted with more Operations then any Physician is able to prescribe unto him.

When thou hast proceeded with Antimony thus far, and rightly obtained this processe ( wherein 'twil be expedient, that thou behave thy self very discreetly, and learn the things with diligent cogitations, and try it by Labour and working ) thou maist boast of that magistery thus by thee obtained, and discern

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cerne the vast ignorance wherein most men lye enthralled.

This Magistery mixt with a solution or Tincture of corals, and given in drink with some comforting water, operates even to admiration in dysenterian diseases and stops all infirmities proceeding of impure blood, makes glad the heart, excites chastity and honesty, and in a word makes a man quick and ready in all his undertakings. For all which benefits let us ascribe most humble thanks to the creator and conservator of all things, who hath bounteously vouchsafed unto us miserable in body, and sick in Soul, remedies for both diseases; supplying us with refreshment and help or succour, in all our necessities, I wil also in few words deliver an arcanum of *Antimony*.

Take *Antimony* and salt *Armoniack* subtilly ground or beaten, of each equal parts, mingle them and distil them by a Retort, dulcorate that which comes over with distilled Raine Water heated, and put upon it, which being abstracted, and together with it, viz. the Water, all the acrimony and tast of the Salt, the Glasse of *Antimony* will remaine in the bottome like white shining small, feathers

feathers, which subtilly dry in a very gentle heat ; this done, put them into a Pelican, or circulatory glasse, where- to pour the best rectified Spirit of white Vitriol, both which let be circulated untill they shall be well united, distill them, and being distilled, pour Spirit of Wine upon them, which circulate as before, and so will there be a separation, and some Feces will stay in the bottome, but the Arcanum remains united to the Spirits of Wine, and Vitriol. Which Arcanum if it be yet once more rectified, one drop thereof drunk with a litle Rose-water, operates more potently then a whole kettlefull of their boyled pottage ; It quickens the Appetite, corrects the Stomack, drives out Melancholly, generates good Blood, helps Concoction, and is the best Treasure for allaying the Risings of the Matrix, and for the Collick that can be. Which most Laudable Arcanum cannot be bought for, and valued by any silver.

Having spoken of the Arcanum of Antimony, I shall now speak of its Elixir which is thus made.

Take

Take (with the Help of Cod) of Antimony ground, or beaten, two parts, of Salt Armoniack one part, sublime them, that which it sublimed drive over by a Retort into a Recipient three times, every time separating the Faces, then by dulcoration evaporate the Salt Armoniack, which matter of Antimony being well shut in a vessell, reverberate at a gentle Fire, by little and little, untill it becomes like to the Minerall of Cinaber, then poure upon it distilled Vinegar, and extract its rednesse, separate the Vinegar, and poure upon the powder, the Spirit of Wine, which extract in B. M. and this Extraction will be most pure, some Faces being left in the bottome; put now this Spirit of Wine, or this Extraction into a bolt head, poure thereon a little Quintessence of Rhubarb and Coralls, three or foure drops; whereof being given to a man, do gently provoke to Stool, and purgeth without any Gripings, if thou hast rightly prepared it, it lightens the Bloud, and is a most profitable and pleasant Remedy for those who desire gentle purges; But perhaps some Physitian or other will wonder how tis possible that this

this Medicine can purge so mildly, seeing that Antimony is of it selfe, most exceedingly penetrative, and is here commixt with Rhubarb, which of it self is likewise a purgative Medicine; But desist from wounding, for Antimony is by this meanes destroyed, that his poisonous and purging Quality, cannot operate upon any thing, as long as tis mixt with another simple, purging Medicine; for this simple hath only a Naturall opening power. But prepared Antimony by this meanes, freed from it's Labour of the Expulsion of any thing from the Ventricle, can leasurely finde out some other way, whereby to operate and performe that Office for which it was appointed.

Beleeve me (for *I* have no Reason to falsifie or to lye) this Elixir thus prepared, can in the same manner purge and penetrate the body, as Antimony purgeth Gold, and if *I* were to account, and number up all its Virtues, *I* suppose it necessary to entreat at the hands of God, a longer life, that so *I* might more plentifully understand and try the wonders of his divine Majesty, and having experienced them  
communicate



communicate them to others that they, together with me, acknowledging and observing those wondrous things may give all prayse and thanks to God their Creator.

But that I may goe through with my purposed intention, which is so far to describe the virtues of Antimony, as I have experimentally Learned, I shall be silent as to things hidden from and not composed by me; nor would it be handsome for me, to judge of other mens actions and things unknown unto my experience, but leave them to another judge, who hath by his own industry made tryal: it being impossible for one man fundamentally to learn all, because of the shortnesse of life, and the new accidents that daily happen in operations about the said Antimony.

Moreover be it known to all, that Antimony doth not onely purge Gold and separate all extraneous additions therefrom, but performs the same operation in the bodies of men, and other living creatures, which I shall prove by an homely example. If a householder intends to fatten a beast, but especially an hog, let him give him in his meat (three dayes

H before

before he shuts him up) halfe a dragme of crude Antimony, by which means his appetite to his meat will be whetted, and stir'd up within him, and hee soone grow fat; and if he hath any hurtful quality or disease in his liver, or be leproous, he shall be healed: This example will seem somewhat grosse to the ears of delicate men; but I intended it for illiterate men, or country people, in whose brains the more subtile Philosophy is a meer stranger, that they may discern that experimentally, which for examples sake I have made use of, that so they may the sooner credit my other writings, wherein I speak more abstrusely: But because theres a great difference between the bodies of men and beasts, I have no intent (by this example here induced) that crude Antimony should be given to men also; because that the beasts are able to bear and concoct much crude meats; which is not permitted to the tender nature and complexion of man to doe.

He therefore that will succesfully and with profit make use of Antimony ought above all things to be experienc'd, and exactly to know the preparation thereof, and furthermore to consider the nature  
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of his patient, whether he be old or yong,  
strong or weak, lest through the Phyi-  
cian's errour, the patient be destroyed in  
stead of being cured: I now speak as to  
the weight of the dose wherein the su-  
preame magisttry is contained; But if  
I should make use of circumstances and  
redious ensamples for the further illu-  
stration of every thing, I should be to long:  
I will therefore omit to speak any more  
thereto, and addresse my self to another  
preparation or fixation of Antimony: for  
as the spirit of wine separated from its  
body heats and warms a man, if it be  
drunk; but if outwardly applyed, it ex-  
tracts all the causes of inflamed members:  
on the contrary vinegar, cooles and refri-  
gerates both inwardly and outwardly, al-  
though it be of the same original and  
kind, and meerly for this reason, because  
vinegar is made by digestion alone,  
whence followes the putrefaction of the  
wine with a vegetable fixation; But the  
spirit of wine is made by the separation of  
destillation, or by a vegetable sublima-  
tion, by which the spirit of wine is made  
volatile. Even so Antimony (according  
to this or that manner of preparation)  
doth wonderfully display his gifts, and  
that,

that, even beyond mans apprehension.

*It is thus fixt.*

Take of Antimony most subtilly powdered, as much as you please, put it into a bolt head, poure upon it as much Aquafortis as will cover it 6 inches, or halfe a foot high, place it at a most gentle fire to extract for ten days, filtre the extraction that it may be free from the feces; Then draw off the Aquafortis by ashes or sand, even to a drynesse, & there will remaine a yellow powder at the botrome, whereto pour destilled raine water, place it at a continual heat, and you shall have a red extraction, filtre it, abstract the water *per B.* Even to a drynesse, and a red powder will reside behind: Hereto poure destilled vineger, which, in the heat, will by litle and litle grow red, and leave some whitish feces, destil this vineger by ashes, and reverberate that red powder which staves behind three dayes in a constant open fire, & then extract its tincture with spirit of wine, & separat the remaining feces. All which things being accomplished abstract the spirit of wine *per B.* and there will remain a red powder, fix'd, and constant, which doth wonderfully perform its office: for if halfe a dragme be taken  
three

three times in a day (morning, noon and evening) or oftner (which you may doe without any injury) it drives forth coagulated bloud out of the body, and in time opens dangerous apostems, radically cures the Lues venerea, produceth new hayr, and notably renews a man.

Now having sufficiently spoken of the first powder and extraction of Antimony, I shall forbear to speak more about it, and come now to treat of its flores, which may be made sundry wayes: And here most men can neither tell what to speak, or what to answer, as being altogether ignorant of this artifice and such like, there will be some (but an exceeding small number) of my disciples, who are earnestly desirous of the Spagyrick Art, that will give heed unto my sayings, and will censure otherwise then the most will doe; **To you therefore (my disciples) I have to say, if ye will follow me take up my crosse;** suffer even as I have suffered, learn to undergo persecutions as I have done, wa-  
**ver** not as to your intended labour, pray uncessantly, work without Irsomenesse; and thus doing, God who heard my prayers, will not forsake you in yours, whose goodness I thankfully acknowledge with

heartie sighes, and ocular tears. Now as to my admonition touching the flores of Antimony. I doe declare that they admit of sundry and various preparations, as is known to all Spagyrist; Some by the admixtion of salt Armoniack drive them downward *per descensum*, out of a retort, and dulcorate them by extracting the salt Armoniack, and these flores being of a most white colour, doe much; Others make use of some particular appropriated instruments, having litle pipes or necks, that the Antimony enjoying the liberty of the ayre may ascend.

Others performe their sublimation in a strong fire, over which they place three convenient pots, and extract white, yellow and red flores together, which I have also attempted without any error; But when I would rightly use the flores in medicine, I am wont to mingle Colcotha of Vitriol with the red flores, and to sublime them together three severall times, for thereby the essence of the vitriol Co-ascends, and the flores become the stronger; which having done, I extract the flores with spirit of wine, and separate the remaining feces and drell off the spirit of wine *per B. M.* Until a dry powder is left. And

And these are my prepared flores; which I administer to my brethren, and other sick persons addressing themselves unto mee, whose souls I administer spiritual comfort unto by virtue of my office; and whose bodies I succour by virtue of faith and confidence. These flores purge gently, without excesse of flooles, and have taken away many Tertians and Quartanes, and consumed other diseases; But I have decreed by the help of God and the blessed Virgin Mary, to compose a memorable Testament and leave behind me, in my old age, a catalogue of all such cures as I have happily perfected, that I may openly ascribe thanks due to God; and my successours may know my hearty good will, and together with me, admire and acknowledge those wonders of God, which he hath hid in nature, and which by my labour I have extracted: Tis worth the readers knowledge, to understand, concerning the sublimation of Antimony and its flores, that as to its condition, it is not unlike to that water which flows down from the most high Towing Mountains; Thus therefore may a man judge of the difference of water; some break forth even in the loftiest mountains, and

were there far higher mountains, yet would the water climb up thither, (for in truth there are plentiful fountaines in the tops of the stateliest hills) other some ly hidden in the bowels of the earth, and by tedious and hard digging are found out. Now as to their difference I say, that the **Matrix** of the terrestrial water is, in many places, more potently furnished with the rich treasures of water, then in others, because all the Elements have a proper and own Matrix of begetting easily, or more difficultly, by the force and virtue of the stars, from which the elements themselves are generated and procreated. Now if that Matrix be strong in the Earth, it potently casts forth its seed by a strong expulsion, even unto the highest of the European Alpes, or the top of the Babilonian Tower: They that are not very wise, hearing me so to speak will lay madnesse to my charge, or cry out that I am drunken with new wine, even as the Jewes dealt with the Apostles in the feast of Pentecost. As is the elevation of the waters, so is the sublimation of flores, whereof (*viz.* of the waters,) those that appear in the highest mountains are more wholesome and cool then the well waters and  
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such as are obtained by digging; so, if the matter be lifted up, by the force and violence of fire, into the mountain of the ancient wise men, long since deceased, the earth will stay behind in the bottome, out of which *a salt may be extracted for its proper use.* And by sublimation is made a separation of the good from the bad, of the pure from the impure, of the thin from the thick, and medicine becomes thereby distinguishable from poyson.

Wee poor, wretched, miserable men, being after death (which for our iniquities we have deserved) buried in the earth, are seasoned with salt until we putrify, and at length are raised up by the heavenly fires heat, are clarified and lifted up to a celestial sublimation and exaltation, where being purged from all the impure dregs, and feces of sin, we become the sons of God and heyres of eternal life, which our merciful God grant unto us. But I hope that none will reprove me, because of my comparing things corporeal, with things spiritual, and heavenly sublimation with the earthly in this my example. For I have not done it (causelessly, understanding by mine own experience what is white, or what is black, whether

whether it be a cloudy or clear heaven;  
Ile therefore passe to another preparation  
of Antimony.

Tis expedient that my Art-desiring  
disciple doe understand, and remember  
by my Philosophicall teaching, that the  
extractions of Antimony and of all other  
things doe differ exceedingly among  
themselves in their operations, which dif-  
ference is not either in the matter, nor  
known from the matter, out of which it  
is extracted, but depends upon the pre-  
paration, and addition, whereby the  
whole virtue is extracted, experience  
being witnessse. And this I shall illustrate  
and confirme by an example, thus; what-  
soever is extracted either from Antimony  
or from other things by the spirit of wine,  
obtains an operation far different from  
that which is extracted with strong vine-  
ger. The chief cause whereof I have al-  
ready mentioned, for all extractions with  
spirit of wine doe provoke to stoole most  
powerfully, whether they be made of An-  
timony or other purging things, as hearbs,  
roots, seeds, and the like. (I speak as to  
the first extraction) Contrarywise what-  
soever is extracted with vinegar doth not  
provoke to siege, as doth the other, but  
rather

rather constipates and binds by a singular medium. Whereby the volatile is made fixed.

This secret or Arcanum ought very carefully to be lookt unto, but a very few doe consider it; for many things ly hid and profoundly shut up in this mystery, which many masters, and servants, yea and many knowledge-pretending Sophisters have not seen unto this day:

The extraction of Antimony is performed two several wayes, to wit, with vineger and spirit of wine, the vineger doth condense, but the spirit of wine doth of it self provoke urine and siege, as I have frequently mentioned, and especially in my twelve keyes, that the extraction of the glasse of Antimony is a gentle Purge, but the extraction of Antimony with vineger, doth not purge at all, which is most certainly true, which experiment is a cause of more mature consideration and further-reaching thoughts, by which considerations nature gives & produceth a true Philosopher. And it is altogether miraculous, that those things which at first have bin extracted with spirit of wine should retain a purging quality, when as, on the contrary, if the glasse of Antimony

mony be at first extracted with vineger, and the vineger beeing separated it be againe extracted with spirit of wine, there's no such poysonous and purging faculty then left, but ris totally taken away, and not a footstep thereof, remaining, so as to cause siege, yet it can operate by sweat, and other wayes; especially by spittle and vomit, it can performe its office, and seeks about, if it can find out any thing unfitting, It purgeth the blood; heales the *Peripneumonia*, is profitable for the Asthmatick, and conduceth to other diseases; It allayes any violent cough of what sort soever, and it is a divine remedy:

And this extraction is perfected by common vineger. There is also another extraction *viz.*

Take powdered Antimony: Poure thereupon destil'd vineger, not common vineger, but that which is extracted from its own mineral, close it up well, and place it at the heat of the Sun, and so in time the vineger will become as red as blood, separate this extraction, and filtre it, destil it in sand by an Alembick, and in its drawing over it will represent wonderful colours most delectable to the sight,

fight, This oyle at length comes to be bloud-like, and leaves many Feces, and may be profitably used in most Diseases.

For in the Leprosie its Glory appeares, and its virtue becomes manifest, the French Pox lately brought into our countrey is consumed and dried up thereby, and it operates severall other miraculous things, if that the Physitian hath regard to its right use, and observes a true Preparation; let him diligently consult with Experience, and remember without forgetfulnesse.

Antimony is also prepared after this ensuing manner.

Take of Antimony and red Tartar of each equall parts, grind them exceeding well together, and burn them in a pot well luted,; (least the Spirits exhale) untill the Tartar be burnt, which you must do in a wind Furnace, beat or grind the matter thus combust very small, whereto poute common warme water, straine it as you would a Lixivium; by which meanes a Liver will be made, (for that Title our ancient predecessors put upon it) dry this Liver, put it into a Cucurbit, and pour Spirit of Wine thereon

on, filter it through a thick paper, and abstract it in B.M. to a third part; this extraction may be used, but very sparingly, and with very great discretion, wherein is to be observed a notable miracle, *viz.* That the Spirit of Wine once abstracted will not be united to the Red extraction any more from whence it was separated, but swims on the top thereof, as Oyle swims on the surface of water. But if this Spirit of VVine be again poured upon new Liver, it extracts as afore; but this second Extraction poured on the former, will not at any rate commix, which really is greatly to be admired at, but who can declare all the great wonders of God, or observe those gifts which the Creatour hath implanted in his Creatures, most profoundly to be considered.

I have a little before mentioned an Extraction of Antimony with Vinegar and Spirit of VVine; now if the Vinegar be separated from that Extraction by B.M. and the powder remaining be put in a moist place, it will resolve into a wound-Liquor or yellow Oyle, which in new wounds acts wonders ineffable, and in like manner in old, it hinders,  
and

( III )

and absolutely prevents any Symptomes from taking root, and resists putrefaction.

The other or second extraction out of this powder before its solution with Spirit of Wine, doth also shew its effect, and in inward diseases gives place to no other remedy.

I have in my precedent writings most frequently propounded the way of its preparation, and in this Antimoniall admonition, abundantly repeated it, because I know how much utility and how great secrets ly hid therein, and therefore hope that those Repetitions in my Writings will not be tedious or troublesome to the Learner; for what I write, is not causelessly written; But my speakings are short, and containe a large extent within them; and albeit they are manifold and frequently rementioned, yet are they most obscure to such as are unexperienced and unprofitable to children and Infants, and most beneficiall to the Disciple of Art only.

There's also gotten another Extraction by a Caustick water, and tis thus: Grind equall parts of Vitrioll and common Salt together, and distill from them a water *Per Latus*, or retortwise: Increase and

and urge the fire, and so shall you extract a Liquor like unto melted Butter or Oyle, which keep for its proper use.

Powder the *Caput mortuum*, and dissolve it in a Cellar into water which gather apatt, and filter through Paper: Then take Hungarian Antimony most finely ground or powdered, put it into a broad bottomed Glasse, and pour upon it that water, set it at a gentle warmth, where if you let it abide its season, it will at the beginning resemble the violet colour of the Amethyst; which when tis brought to this Passe, augment the fire, and thou shalt have the colour of a Transparent Saphyr, and from this Saphyrick colour will precipitate a white powder by the help of common water poured thereon, which inwardly taken, operates by floole and Vomit like as the Extraction of Crude Vitrioll doth.

The solution in the Cellar which was extracted from the *Caput mortuum*, doth truly transmute the thin leaves of *Mars*, if boyled therein, into Copper, Experience being witnesse: now hearken to me, and consider somewhat further.

Poure



Pour the Oyle, or the aforesaid water spoken of in the proceſſe, upon Crocus Martis, being firſt reverberated with Sulphur to a Redneſſe, place it in ſome heat, and extract the bloud red Tincture of *Mars*, then take of this Extraction one part, of the red Extraction of Antimony burnt with Salt Petre, and prepared with ſpirit of wine three parts, of the water of Mercury made apart by injection into an hollow pipe, one part; of the *Calx* of the Sun diſſolved in this Cauſtick water, halfe a part, mix them, and by effuſion, out of one Veſſel into another, purge them, then forthwith abſtraſt them by aſhes in a fire meanly ſtrong, but the whole will not come over, for there will reſide in the bottom a fair, red, fixt ſolution very profitable for old Ulcers. The remaining *Caput Mortuum* begets by reſolution in a dark place ſo ſharp a Liquor that ſcarce any *Aqua fortis* can compare with it in acrimony or ſharpneſs, but of this enough.

Out of Antimony may alſo be prepared a white powder thus.

Take of Hungarian Antimony and Salt Petre thrice depurated and ground together, equall parts, burn them in a new

I

pot

pot wherein hath been no grease, in a fire of circulation, you must not cast in all at once, but by little and little, and apart, which the ancient Spagyrist call by the name of puffing ( for tis necessary that the Students in Art be acquainted with their strange Termes, which as to country Language is unknown ) that puffation or injection being accomplished, powder that hard remaining matter in the pot, put it into a vessell of Glasse, and pour thereunto common water warmed, and when the matter shall have ferled, separate it, and pour on more, which do sometimes, that the Salt Petre may be extracted ; dry and powder the matter, and mix it again with an equall part of Salt petre, proceed as before, and do thus three times, then grind the matter which remains, and pour thereunto the best spirit of Wine, and circulate it for a month in Cucurbit or Circulatory well shut, then burn on it new spirit of Wine, nine or ten times, which labour being done ; dry the powder surely, and in a melting Crucible, let it be well heated red hot, for an whole day at the fire.

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a moist place, either upon a Table of  
 Glass, or Stone, or in the Whites of  
 Eggs, is made a Liquor, which by the  
 heat may be again dried into a powder;  
 Verily this powder operates many very  
 gallant things, scarce credible without  
 Experience. It workes not of a sudden,  
 but by little and little, and time must be  
 granted for the production and discovery  
 of its force and virtue.

Let any one who is afflicted with an  
 inward Aposteme, take constantly of  
 this powder, five or six times every day,  
 in spirit of Wine, or meere Wine, fif-  
 teen graines at a time, and he shall be  
 healed, and the blood shall by little and  
 little be ejected, and the Patient be come  
 perfectly well.

He that is afflicted with the French  
 Disease within his body, let him use this  
 powder, and he shall be radically cured.  
 It produceth new Haire, purgeth the  
 blood, and doth many other good things  
 which we omit for brevities sake. For  
 I cannot expound every thing with that  
 plainnesse, and so perspicuously, as that  
 every one should become a great Phys-  
 tian, by the bare reading of my Writings,  
 without any paines or labour, no, let

them endure the burden, (as is reasonable) and let him know that the country man that thresheth and worketh on the Come will eat the best bread.

But now I proceed too much into the open Field, in which the ancient Fowlers catch their Larks, whom the younger will speedily follow with their Nets, for my stile (as all my Writings witness) hath a peculiar method, even as other Philosophers have likewise done before me; But now that my Philosophy is changed by the processe therein immixed, let not any Reader wonder at it; for my Philosophical speech having description of the processes therein, is different from another bare speech that hath no manifestation; Mark this difference, neither accuse me of being changeable in my intention, in my philosophical stile, preparation and process: for in my philosophical speech, thou shalt learn & observe the Theory, but the process together with admonition sufficient, doth teach the practise, and on that account, are perspicuous and sufficient words to be made use of thereabouts.

A Balsom may also be prepared out of Antimony (not crude, but out of its Regulus) profitable for very many diseases, from

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from which the Mercury of Antimony may be vivified, viz.

Take of Hungarian Antimony, and crude Tartar, of each equall parts, Salt Petre halfe a part; grinde them and flux them in a wind Furnace, poure them forth into a Cone, and let them coole; Let the Regulus thus made be in like sort purified in the fire by Tartar, and Salt Petre, three or four times, and so it will become white like to silver (that hath passed the fulmination) and the Examen of Lead. Grind this Regulus, pour unto it (in a Glasse) the Oyl of Juniper or Spirit of Turpentine, (which ascends first in distillation, and is clear like to Water) shut your Glasse well, place it in B.M. at a moderate heat, and that Spirit or Oyl will grow red in the manner of Bloud, pour it off, and rectifie it with Spirit of Wine. It hath the same Virtues as the Balsom of Sulphur hath, as I shall advise thee when I come to speak of Sulphur; for the preparation of both is in a manner alike: Three drops of this Balsome taken in warme Wine only thrice in a week, heales the Diseases of the Lungs, the Astmah, Ptytick, Pleuritick, and such as are afflicted with an old Cough. There

There are also made of Antimony severall Oyles, some by themselves, others by addition, and have not the same Virtues, but diverse from each other, according to the manner of the preparation; I wil speak a parable unto thee, many living Creatures live only in the Earth, as Wormes, Serpents, and other kinds, and sometimes new sorts are generated by corruption, formerly unknown. Others live in the water, as Fishes; Others in the Ayre, as Birds; others in the fire, as the Salamander, and there are found in the hot Islands and burning Countreyes, other wonderfull Creatures, of which we are ignorant, who conserve their Life by the solary heat, and presently dye at being brought into another ayre.

So Antimony prepared with a watry addition, operates otherwise then if prepared with a fiery one; and although every preparation thereof be done with fire, without which its virtue is not detected, or opened; yet note and consider that an Earthy addition workes divers from a watry one; and so suitably, if Antimony be by the fire elevated *Per se* into the aire, and further prepared, it obtains

obtains a severall virtue, according to its severall preparations.

The cheifest Oyl and Sulphur of Antimony is thus made, without any addition of ought else.

Take Hungarian Antimony, beate it grossly, put it into a glasse cucurbit, with a plain bottome, pour thereto the true Vinegar of the Philosophers, viz. The Vinegar with its own Salt, Lute up the Glasse, Putrefie it in Horse Dung, or in B. M. for forty dayes, and the body becomes again opened, and is made more black then Ink, which is a signe of a perfect solution.

Put this black matter into an Alembick, and abstract the vinegar with a gentle Fire, and an unshapen matter will remain in the bottome, which grind, and wash with distilled Raine water, even to a sweetnesse, dry it, place it in a circulatory with a long neck, ( which must have three bellies, as if three Spheres were distinctly counted, after that manner as sublimatories are with their Alludels or heads, and having a long neck like a Violl or bolt head ) leave it in a moderate Heate for two months, with Spirit of Wine, rectified to the



highest degree so that it may swim over it three fingers breadth; and let it be well luted; The Spirit will be tinged with a pellucid rednesse in the manner of a Rubie, pour it off, filtre it, and separate the black earth, as unprofitable for this thing, distill the Spirit of Wine in a Glasse Alembick well luted by sand, with a gentle fire, and it will bring over with it the Tincture of Antimony, the Elements will separate themselves, and thou shalt see thy Alembick to be so wonderfull, as if it were made of the purest Gold, and at the bottome a very few Feces will reside, and the golden colour of the Glasse will vanish. Pour the distilled matter into a circularory, and leave it so for ten dayes, and the Oyl of Antimony wil grow weighty, and sepearate from the Spirit of VVine, and descend unto the bottome, and the Spirit of Wine will return to its first clarity and brightnesse, and swim on the top of the Oyle: separate it with a separating Glasse. This is a most sweet Oyle, without any corrosivenesse, whose virtues cannot be credited by any one, and therefore I call the Sulphur of Antimony, the Balsome of life; for it hath much profited

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profited by the help of God, even there where all hope hath failed, and certain Death supposed to be at hand, as my Brethren can sufficiently testifie. It renovates a man, purgeth the Bloud, mixt with the Tincture of Corals, cures the Leprosie, heales scabs proceeding from impure bloud, expels Melancholly and sadnesse, Corroborates the heart and members, especially if it be taken with Magistry of .Margarits; In the Lipothymia it is the top-Remedy, for being mixt with the Oyle of Cinmome, each equall weight, and six drops thereof put upon the Tongue ( the Nostrills and Arteries, being anointed with the Essence of Saffron ) presently brings a man to himself.

But good God, why do I speake or write, I suppose that I shall meet with most few that will credit this Testament which I lewe unto my disciples; yet some few will be found, who acknowledging these wonders, and acquainted by Experience with them, will more circumspectly consider them, and give me honorable thanks when I lye rotting in my Tomb, because I have by the gift of God, set free from prison that Virtue which is  
united

united to the Creature, and made it operative.

Another way of bringing Antimony over the Helme, without any addition, is this : Make Regulus of Antimony, Tartar, and Salt nitre, as I have afore spoken, powder that Regulus, put it into a great round glasse, in a gentle fire in Sand, and the Antimony will sublime ; but every day brush down with a feather, whatsoever is sublimed, into the bottome of the glasse, and thus do until it will sublime no more, but a fixt precipitate Regulus remains in the bottome : but know that this work will require time ere the work appear ; grind this precipitate, and leave it in a Cellar upon a polisht stone, for halfe a yeare, and then twill be resolved into a red Liquor, and some Feces will remain, for the Salt of Antimony will only melt, filtre this Liquor, and abstract the Phlegme in an Alembick, till a thick Liquor be left, which lay aside in the Cellar, and twill be congealed into Chrystalls of a reddish white, and if they be again purged, they will be altogether white : this is the true Salt of Antimony, which I have frequently made ; dry it : mix one part of this Salt, with

with three parts of Venetian Earth, distill it with a strong fire, and there will come, first white Spirits, then red, the which do also resolve into white, rectifie this spirit Gently in a dry Bath, and thou shalt have another Oyle of Antimony, but much inferiour to the former, and tis rather a Spirit then an Oyle, because this Salt is spiritually forced out. It hath frequently deserved praise in quartane Feavers and others; it breakes the Stone of the Bladder, provokes Urine, cleanseth filthy Serpentine or creeping Ulcers, (which have their Operation from *Mars*) being outwardly applied. It purgeth the blood like to the Salt of Gold, and may be used in many other Diseases, but it is not so perfect as the red Oyl of Antimony is, whose Sulphur hath been separated, purged, and brought to the highest degree.

*The Sulphur and the Salt of Antimony* having beene described, together with their preparation and medicinall use, I will passe to the description of its *Mercury*, and its medicinall virtue.

Take therefore the Regulus of Antimony eight parts, the Salt of mans urin, clarified, and sublimed; salt armoniack, and

and salt of Tartar, of each one part, mix the Salts, and thereto poure strong vinegar, Lute it with the Lute of Wifdome, and digest the salts for a month in a continuall heat, then distill off the Vinegar by Ashes untill the Salts remaine dry, which being done, mix with them three parts of Venetian Earth, urge them by a Retort with a strong fire, and thou shalt have a wonderfull spirit, poure this Spirit upon the powdred Regulus, and putrifie them together two moneths, then abstrakt the Vinegar, and to the Remainder add four times as much filings of *Mars*, and distill it by the force of fire in a Retort, the spirits of the Salts will bring the Mercury over with them in the manner of a fume, but thou must place instead of the Recipient, a large glasse full of Water, that the spirits of the salt may mix therewith; but the Mercury will come together, and be converted into true quick Mercury in the bottome of the vessell. Thus may the Artificer extract living and running Mercury out of Antimony, which hath beene by many a one every where studiously sought after, now therefore will I come to make known its use in medicine.

Take

Take ( with the help of God ) one part of this Mercury, presse it through a skin of Leather, poure thereunto four parts of the red Oyle of Vitriol, rectified to the supreamest height, abstract the Oyle, and the spirits of the Oyle will remain with the Mercury, urge the fire, and somewhat will sublime, throw back the sublimate upon the Earth remaining in the bottome, and pour again thereupon as much new Oyle, sublime it as formerly, and iterate it three times: The fourth time cast back your sublimate again upon its own Earth, grind it together, and it will be pure like Chrystall, put it in a Circulatory, and pour thereon as much Oyle of Vitriol, and thrice the quantity of the spirit of Wine, circulate it even to separation, and so the Mercury resolved into Oyle will swim at the top in the manner of Oyle Olive; separate this Oyle, and put it into another Circulatory Glasse, and pour thereunto sharp distilled Vinegar, and by this meanes the Oyle will recover its weight within twenty dayes, or thereabouts, and will settle to the bottome, and whatsoever is poysonous remains in the vinegar, the which will be cloudy and

and blackish, and this is a miracle contrary to Nature, that an Oyle at first swimming, should in the end settle to the bottome: But note, that even the Oyl of Vitriol is heavy, and therefore beares up the Mercury, which in its separation is not as yet altogether pure; but when that light impurity is received by the Vinegar, then doth the Oyle recover its own weight, and being made compact goes to the bottome, and this is the oyle of the Mercury of Antimony, *And is the fourth Pillar of all Remedies.* Now where ever thou art who beest Leprous, I will procure for thee a meanes of health; This Oyle heales the Apoplexy, comforts the Brain and Reason, excites the vitall spirits of the Braine; and whosoever shall use this oyle daily, for some time, and is afflicted with any Distemper, he shall loose both his Nailes and Haire, and become young again: the Bloud is thereby purged, and every Evil expelled: the French Disease is but a spot to this Medicine, which in a very little white radically ejects it; the praise of this Remedy cannot be described with either Tongue or Pen: Ah miserable clod of earth, and bag of worms  
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why dost thou delay to offer a sacrifice of Praise to thy Creator , for those Remedies which he hath granted unto thee? O ye bragging boasters of both medicines ! come unto me, a Monk, and servant of God, I will lay open to your Eyes, what you never saw before, and will shew you the way of health, which as yet you have not observed ; Now if any one knowes better preparations, let him not be silent, but speak: I am desirous to learn, nor is it a shame unto me to make further enquiry, and to search out that light which as yet I have not seen; for I have oft said, no one is able because of the brevity of Life, to perceive all the secrecies of nature.

But whatsoever Artificer hath lesse experience then I have, and dorth not thoroughly understand my Writings , I shal advise him to be silent, and not presume to correct or disgrace them with unseemly prating , and many unprofitable words ; because he hath not heard them in the Schoole, nor rightly understands the processe ; my Termes are different from those which are in use with my adversaries, who are ashamed of Labour,

the

the which is necessary as to the planting of good Trees, and ingrafting of wholesome fruits ; whence it happens that relying on a wild Tree they never come to any sweet bough of a gentle Garden Tree Unskilfull man ! do not at the very first word judge the things thou dost not know, nor condemn that which neither by knowledge or study, thou hast attained unto.

Many Country people indeed, say that the Fishes dy in the water by reason of cold, but whoever affirm it, speak ignorantly and indiscreetly, and what cannot beproved, for if in the Winter Season, when the Superficies of the Water is mightily congealed and frozen, there be little holes made by breaking the Ice, not a Fish will perish by reason of the cold, but if the Ice of Ponds or other waters be not broken, the Fish will certainly dye, not because of the Frigidity, but the want of the aire which cannot penetrate through all the Ice ; For tis clearly evident, that no living Creature can live without the use of Ayre ; whence tis, that the Fishes are choaked under the Ice, and are not kill'd with cold ; I apply this Example thus.

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It is necessary in Antimony, that (because of its manifold use) holes be made by the miner in the mountain, that it may enjoy the Ayre, and then tis be-  
 hovefull that it be prepared with Water, Ayre, and Fire, least its fruit-  
 fullnesse be choaked in the Earth, in-  
 stead of its being manifested by the vari-  
 ous preparation of the Physitian, for the  
 hoped-for correcting and qualifying of  
 distempers, which was the ground of its  
 searching after.

Most miserable man that art an hater ;  
 and despiser of Antimony, and cryest out  
 that tis a meere poison, where is thy E-  
 loquence and Rhetorick to defend thy  
 self withall ?

And seeing thou dost not understand ,  
 neither white, black, nor any other  
 Colour in this businesse, as to the prepa-  
 ration of Antimony, and art a stranger to  
 its virtue and benefits, thou mayest justly  
 hold thy peace, and suffer these spee-  
 ches and writings to passe by thy Eares ,  
 (because of thy unskilfullnesse) like an  
 impetuous Torrent, agitated by the wind;  
 But beware lest the wind & the waves in-  
 creasing, thy broken little Ship be total-  
 ly drowned, Now to avoid this danger ,

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do

do as the Apostles did ; seasonably imploring help by thy prayers unto thy sleeping matter, not hypocritically, but with a pure and sincere heart, and so thou shalt be saved, and really find, that the sea and the winds will be tractable unto thee, and thou shalt bring all things to the desired end.

Good God ! were but this the mind of man , in following after somewhat with study and labour, without doubt the Muses and Fortune would be propitious unto him ; and that Disciple of Art would find, that health and prosperity would attend him in his Closet of Art, and habitation of Grace, so as that he should perceive a sure Foundation, a full unsported and constant Corner stone, whereon he may with safety rest, and found his owne Conscience, and so the unprofitable taling of Disputers, with the sick would be omitted, and cast out of the Schooles, and the silent man would take his Turne also, and publickly assert and prove that a Castle built of stone is not so easily combustible as a pigeon-house, or a thatch't roof, or an old wooden nest of a flock, that is dryed every year in the sun.

My

My Disciples attend rightly with the utmost of your understanding to my simple plain admonition, studiously and diligently seek the Centre which is scarce or never known by the outward face ; search thoroughly its virtue with a carefull expectation, even as an Hunter doth after a wild Beast, Mark the print of the footsteps in the snow, that you take not a Stag instead of a Doe , or an Hare for a Fox, through their footsteps ill-understood, and worse judged of: cast forth your Net, but rightly, and then you shall have it well stored with the best Fishes, spread open your Nets discreetly & carefully, bind on your snares and intrapments, and so shall the Fowler effectually and successfully satisfy his own desire. In a word, that I may give my ultimate Admonition unto the curious Seeker, I do advise thus ; Dear Fowler, expose thy Nets and thy voluble feathers deliberately unto the Wind, and thou Mariner attend well on thy Compasse when thou saylest in the deep Sea, night and day , and art frequently tossed with tempestuous stormes, now here, now there ; For thus observing, thou shalt not faile in thy hopefull Expectations, but in the end shalt take

something with profit ; and arrive with  
by ship to its Port , from the remotest  
Countrys , with augmentation of thy  
vares and adventures.

But why do I spend time in speaking or  
comparing ; I do but tread and thresh  
the empty stalks and straws, in the man-  
ner of Tatling *Sophisters*, for my Wri-  
tings are so born, that but few Letters in  
them will passe by, without some fruit ;  
and be extinguished without the sparkes  
of some benefit ; But verily , they do  
contain in them a cerrain Doctrine and  
Instruction, that the Labour of writing is  
to me a kinde of Recreation and De-  
light.

Well ! I will retire or go back , one  
passe in the manner of a Fencer, and in-  
duce into the Laboratory a new schoole or  
Learning, viz. of externall things , that  
I may declare and manifest the Reason or  
Cause, and Preparation of Antimony ,  
that it may be approved as most profita-  
ble for outward Distempers ( asindeed it  
is ) Ile therefore give you the processe  
in a very few words.

My Disciple and Lover of Art, who  
desirest throughly to search into Natures  
secrets, and to find out the most hidden  
mysteries

mysteries, that thou mayst distinguish  
betwixt day and night, light and darkness  
May unto thee.

Take one part of the best Ungarian  
Antimony, and halfe a part of common,  
or of fofile salt, of potters Earth, not  
baked six parts, grind and mix them well  
together; distill them with a strong fire,  
and a red Oyle will forthwith flow or  
distill forth, from which abstract the  
Phlegme by distillation, that a red pow-  
der may remain dry in the bottome, grind  
it, and let it be resolved upon a Marble  
stone, and thence wil issue a red Pellucid  
Balsome, far more noble then other vul-  
nerary Balsomes, most profitable in old  
Wounds, which the common Physiti-  
ans with their Plaisters, Unguents, Oyles,  
& Ligaments, do esteem as dangerous &  
to be suspected, and are with derision com-  
pelled to take off the bridle & Trappings  
from the Horse, and lay them aside, and  
lead him back again into the stable from  
whence they brought him. My Custome  
of speaking now containes no other thing;  
for a Monk cannot write all things so  
cleerly, as the reason and necessity of the  
work requires, because he is not versed in  
the circumstances of such businesse; he

is ( I say ) ignorant of their Termes ; that he cannot illustrate them formally or orderly enough ; and he entreats pardon for any Transgression of that kind committed by him, and in like manner will he show his forward readinesse to serve all Christians night and day in his spirituall Office , and he will reward the kindnesse of the Reader with his dayly Prayers. This Oyle is found to be most wholsome in old Ulcers and Wounds, of the greatest moment, nor are there many remedies above it or equall thereunto, except an Oyle of Antimony prepared with common Mercury sublimatè, which in healing of Cancers, Gangreens, Wolfes , *Noli me tangere* , is more potent and noble ; But in Fistulaes and creeping Ulcers , the afore prescribed Oyle, doth experimentally shew its force in many incredible accidents, even to admiration , which I forbear to rehearse , lest I should be thought to be ambitious and greedy after Honour, which vice I *have* alwaies fled from , *doe* flye from , and *will* fly from, by the help of God , and the Blessed Virgin *Mary*.

*Tis thus prepared,*

Take

Take of common Mercury well mortified and most purely sublimed, and of Antimony, of each equall parts, grind them, mix them, and distill them by a Retort (which can hold the Spirits) three times, rectifie this Oyle with spirit of V Vine, and tis prepared, being of a bloud-like colour; at the beginning it was white and resembled Ice, or molten Butter: This Oyle performes many wonders, which without it, 'twould be impossible in Nature to beleeve, could be amended, but yet notwithstanding its virtue, faculty, and operation, herein appears in making good out of evill.

Another most profitable for externall wounds, may also be prepared, with addition.

Take of Antimony and Sulphur, of each one part, Sal armoniack and Salt of Urine clarified, of each halfe a part, *Calx vive* or Quick-Lime two parts. Grind, mix, and distill them, if any thing sublimes, scrape it off, and grind it againe with the *Caput mortuum*, pour thereunto the Oyle which thou abstractedst, distill it as afore, and thus do three times, and tis prepared: old maligne and contumacious Ulcers, refusing every remedy,

do not despise this Oyle, it is most strong, most penetrative, and layes a foundation of most certain healing, even as the Oyle of Vitriol doth.

There's also prepared a wonderfull Vulnerary Balsome composed of many things, whereof Antimony is one.

Receive of sulphur four Ounces, melt it in the fire very gently, mix thereto halfe a pound of Quick silver, stir it with a stick untill it comes into a Masse, which grind or beate, because it is prepared, as Cinaber is wont to be prepared; grind with it of Antimony four Ounces, Red Arsenick four ounces, *Crocus martis* two ounces, powdred Bricks eight ounces, let them be sublimed together according to art, in a glasse vessell, and thou shalt have Rubies not unlike the Oriental ones, ( as to the colour ) ( for they are volatile, and have nothing fix in them. ) Let these Rubies be most neatly separated from the Cinaber, which in the subliming did co-ascend with them, grind them, and extract them with Vinegar, which done, abstract the Vinegar in B. M. by little and little, and the remaining powder grind most finely small, and extract it with spirit of VVine in another vessell, separate the

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the remaining feces, and digest this extraction with spirit of wine, in a vessel well luted, in B. M. for a moneth, Then abstract the spirit of wine (as you did formerly the vinegar,) put the remaining powder into a Cucurbit with a round bottom, and put it into a vessel full of water in a pit, that it may therein swim like a boat, and so in a few dayes it will resolve into a fair transparent liquour, most profitable for old ulcers and wounds, if they be anointed with a feather dipt therein, and a common vulnerary plaister laid thereupon; It will not leave thee destitute of help, especially in those outward wounds which are old and incapable of any other remedy.

But those solutions of continuity which depend upon some inward cause, are not to be understood or meant in this place; but for the healing of such, somewhat more is required; which verily cannot be recovered without inward Remedies, which dry up and radically put out the Symptomes and centre of the disease, although there are but few masters in the world at this day, who circumspectly and exactly think of, and consider the thing which at present I doe write. Would man  
but

but consider the miserable state and posture of our life, whereinto we are slipr by the fall of our first parents; (which lapse or fall, original sin and all kinds of calamities have followed, yea many and grievous diseases frequently too, wherewith we are oppressed,) he would spend his time more rightly and profitably, that so he mought (out of Christian charity) find out a means for his neighbours health, which is laid upon him as a duty, by the prince of heaven; But because most men doe trifle away and loose their time about toyes and trifles, and refuse labour as being troublesome, they remaine in their old opinion, and are good stewards of their flesh, fearing the wearing out their hands with the washing them, and the anointing of them with oyl, fearing also that by buying much soap to purge & wash themselves, they should encrease the merchants price; Poor miserable men, what have we in this world whereof we may boast, strangers we are in our conduct, having our dwelling with God, who hath given us all things for our use whilest we live here, without pledge; we ought on that account bodily and spiritually so to behave our selves unto him, as faithful stewards

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Rewards towards their masters, that we  
 may with a good conscience stand in that  
 day, when all these bestowed goods shall  
 return unto him, and that heavenly hous-  
 holder shall require an accompt from all  
 his servants; lest through means of our  
 sins and unthankfulness, we be cast out  
 into the utter prison of torment, where  
 shall be gnashing of teeth. Did but a man  
 alwayes think thereupon, it would not be  
 strange for his heart, never to think of  
 committing any evil, but would most di-  
 ligently perform his office, that he might  
 serve his neighbour; But the world very  
 little or nothing at all gives respect here-  
 unto, but grasps up many right or wrong;  
 the Potentates care not, the commons  
 help them forward; they defend force by  
 the name of equity, that themselves may  
 also enjoy a portion of ill gotten goods,  
 and may as 'twere rightly devoure like  
 Lords and Masters, the goods of their  
 servants. Beware, I say, lest the bones  
 stick in your throat, and the fish bones  
 pierce and adhere to your heart.

But these Admonitions are but in  
 vaine; ridiculous and contemptible unto  
 the world, for when a while since I went  
 on Pilgrimage to S. James of Compostella  
 accor-

according to a vow, it being a difficult journey, and returned back unto my convent (for which I blesse God even to this day) I did believe that many would both rejoyce and praise God together with me, for those holy reliques which for the help and comfort of our convent, and all the poore I brought with me; But few amend their lives, and but few testify their thankfulness to God for so large a benefit; but have rather encreased their derisions, their contumelies, and their blasphemies: But the just judge well knows how to punish them at the last day: But of this enough. I return to Antimony, Out of which is another remedy prepared most profitable for all feavers, and also in time of the plague.

Take of Antimony excellently well ground or beaten, without any addition, destil it with a strong fire in a Retort, whereto let be united a large glasse recipient. Iterate it three or fower times, for so at length will be produced a red powder, which extract with destilled vineger, Circulate the extraction in a gentle fire for ten dayes, then forthwith destil it to the Abstraction of the vineger; urge the remainder by a peculiar Artifice that it  
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may passe into an oile , which yet circulate and pellicane it , until the Phlegme be gon , and it be again reduced into a powder: the vinegar must at first be separated in the destillation , and the oyl (comeing last) must be gathered in a new receiver. This oyl cures Quoudians, Tertians , and Quartain feavers , four grains being given with the destill'd water of carduus benedictus, and the sick covered so that he may sweate.

The same dose with Spirit of wine or destill'd vinegar (according as the plague at first seized on the patient , either with burning or cold) doth most potently expel the plague , as three of my brethren can testify , who were, taken with the plague and having made their wils and given up themselves to death , were delivered by this Arcanum , and from that time forward did more highly esteem my medicine then before , and did assist me, both with their Prayers , and manual labour, (after performing the worship and service of God) so carefully , that at length, together with me , they attained to many secrecyes and experiments, whence, by the industry of them, and other my brethren, more secrets of nature were detected and opened

opened in one yeare, then in a long time before, for which I gave them thanks (even to my last age) and moreover will be heartily thankfull, because they well deserved it both of me, and other honest Christians. But because they dyed before me, I do supplicate the Heavenly Cheiftain for their Reward, who without doubt hath paid unto my brethren a sufficient Premium in Heaven, that they may be joyfully supplied with a Celestial recompence, in the stead of that which is taken from them in this Life, and which could not have beene paid them by unskilful and ungratefull men.

There's also another Vulnerary Oyle made of Antimony, by an Addition, Thus.

Reccive of Antimony, sulphur, and salt Petre, of each equal parts, shut them under a Campana, according as is customary; but you wil do better if you use an Alembick with a Recipient, and you shall gather more Oyl then *Per Campanam*, as to its colour it resembles common oyle of sulphur, but it is much stronger, because of the addition, and operates more potently then the common vulnerary oyle of sulphur doth, it is inwardly admi-

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administred for diseased Lungs, and outwardly administred to putrid filthy Ulcers, the Dose inwardly is three drops with spirit of Wine, outwardly tis used only with a wound plaister layd thereon, thou shalt finde it an excellent Remedy in all evils.

Another profitable oyle for Gangrenous Diseases and old Ulcers is thus prepared.

Receiue of Antimony ground or powdered, one pound, of common salt, halfe a pound, of Potters Earth unbaked five pounds, mix them, grind them, and distill them in a Retort, and a yellow Oyle will come forth, all the spirits being come forth, put the matter into another Glasse, abstract the Phlegme, put the remaining powder in a Cave upon a Marble, and it will resolve into a liquid Balsome, most profitable for serpentine creeping, and Gangrenous evils, especially in the face of a man, or breasts of a woman: I could write more things of this Balsome, but that I fear, that the unskillfull and tatling sophister, will say that (in his opinion) I write too much, and teach many things in Paper, which I never found by use, but only conceived in my imagination.

Another

Another Oyle, may also be thus made.

Receive of Antimony foure parts, salt Armoniack one part, grind them together and sublime them with a gentle fire, & so the salt will lift up with it self the blood-like sulphur of Antimony, grind this sublimate well, & for every pound of the crude Antimony that you sublime, add five ounces more of Antimony to the sublimate, & still it as afore. This sublimate will be excellently well dissolved in a moist place, or else separate the salt therefrom, and dry it by little and little, and thou shalt have a sulphur combustible, like the common sulphur sold every where. Extract this sulphur ( in time ) with distilled Vinegar, and separate the Vinegar in B. M. by a gentle heate, extract or draw out its Tincture, and the remaining Powder draw over or distil into a Recipient by a subtil Artifice; if the studious Artist doth rightly proceed in this way, he shall find a sweet excelling oyle, without any Corrosion or danger; It heales the *Peripneumonia*, expels the dolour of the sides and let the Asthmatick take thereof in the morning, and at evening going to bed two graines, with the Elixir or spirit of VVine;

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Wine ; it heales pectorall Diseases and  
 casts forth all impurities from the breast ,  
 and it hath been useful to me, and help-  
 full to many a one, even beyond hope.  
 But seeing that in other preparations I  
 have sufficiently described the virtues of  
 Antimony , I suppose it needlesse to re-  
 peat them again in this place, least I be-  
 come tedious to the studious, and excite  
 in them I know not what suspitions. The  
 Liquor, made of this sulphur (as I have al-  
 ready said) is most profitably used in out-  
 ward Remedies, it takes away all the filth  
 of the skin, and if a little Oyle be thereto  
 admixt, it takes away the Pimples and  
 spots of the hands, if anointed there-  
 withall. It makes the skin bright , and  
 heales the *Alopecia* or head scab.

The sulphur of Antimony is also pre-  
 pared yet another way.

Boile Antimony beaten or ground ,  
 two houres or more in a strong Lixivium  
 made of Ashes , filtre the Antimony and  
 pour thereunto most strong Vinegar, and  
 a red sulphur will settle to the bottome,  
 pour away the Phlegme and dry the pou-  
 der ; extract the Tincture with distilled  
 Vinegar, as in the former sulphur, bring  
 it into an oyl by distillation, which is not

L unprofitable,

unprofitable, but yet weaker then the other precedent, where by the benefit of sublimation with salt Armoniack, the body of Antimony is opened and released.

Now follows three preparations of Antimony chiefly necessary for a Spagirist, viz. The preparation of a vinegar out of its proper Minerall: The signed star of the Philosophers, and Philosophical Lead, much esteemed of by many, who have beleev'd that out of it might be made the true Mercury of the Philosophers, but it is impossible, neither is there so much granted by God thereunto, that in, or from Antimony, the Mercury of the Philosophers should be found; or the first *Ers*, *Argent vive*, and first water of perfect metall, out of which is made the great stone of the Ancient Philosophers. But this *Primum Ers* is found in another Mineral, in which (having Relation to metals) the operation is higher then that of *Silbium*, although that hath its particular profit. Note well, That the Pillar as twere of internal and externall Medicine is to be had in every shop or place of vendible things, were it but rightly prepared; which I have oftentimes said, and

and there wanteth nothing but that the Artificer learn to discern the Nature of Mineralls and metals, and with exactness observe the preparation and use of Antimony, whereupon a right Judgement will follow, and not before. I will therefore accomplish my promise, and satisfie the wishes of my Disciples, and perfectly teach the Knowledge of the ultimate and true separation of the good from the bad, beginning at the preparation of the Philosophicall Vinacre of Antimony.

The *Æs* or *Minerall* out of which Antimony is melted and purged, beat or grind exceedingly small, put it into a glasse Phyal with a most long Neck, pour thereunto destilled raine water, that the glasse may be halfe full, Lute it and putrefie it in Horse Dung until the *Æs* or Minerall begin to boil, and to froth, or spume, and ascend or worke up, then take it out, because this is a signe that the body is opened; put this digested matter into a Cucurbit well Luted, and abstract the water which will be a little Acid, which being drawn off, increase the fire and somewhat wil sublime, this sublimate being commixt with the *Fæces*, let it be

again moistned with the water which was extracted from it, and distill it as before, and iterate this Labour so often untill it hath purchased the Acrimony of the strongest distilled vinegar, but the sublimate doth decrease in every distillation. pour this vinegar thus prepared upon new *Æs* or Antimony-minerall in a pellican, that it may swim three fingers over it, let it stand in a gentle heat twelve dayes, so the vinegar will become red and be more acid, separate this most purely, and distill it *per B.* abstracting the Vinegar, and a rednesse wil remaine at the bottome, which extract with spirit of Wine, and twill be a supream medicine, rectifie the Vinegar again in *B.* that the Phlegme may be separated, and then dissolve therein its own proper salt, *viz.* one ounce of salt to four ounces of vinegar, distill it strongly in Ashes, and so the vinegar will be more fortified, it refrigerates in a wonderfull manner beyond the force of common Vinegar, it allayes the gangrene that is enkindled by gunpowder, and such other burning accidents, if it be ground with the soule of Saturne into an Ointment, and applyed like a Cataplasme: Being mixt with the water of

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Endive, and with the fixt part of salt pe-  
re, burnt and prepared with sulphur, it  
divides and cures the squinancy, and ex-  
tinguisheth heat.

In the Plague a full Spooneful drunk  
at a time, and outwardly also applyed  
upon the Bubo, with a third part of the  
distilled water of the combust sperme of  
Frogs, extracts the poyson and refrigerates

The signed stone of Antimony is by  
many a one much esteemed of, and most  
men have earnestly attempted its prepa-  
ration; some have enjoyed their wishes,  
the intent and purpose of others hath  
come to nothing, many have beleevd  
that this star is the true matter of the phi-  
losophers stone; imagining it so over-ha-  
stily, because Nature hath freely formed  
this star of its own accord, but I deny it:  
(These men leave the Kings high way;  
and do journey through unfrequented  
rocky places where the wild goats do live  
and the birds of prey do build their nests)  
Tis not given to this star to be the mat-  
ter of so noble a stone though the cheifest  
of Medicines lye therein. It is thus made.

*Take of Ungarian Antimony* two parts,  
fileings of Steele one part, burnt Tartar  
four parts, melt them together and pour

them out into a Goldsmiths Crucible; wherein they are wont to purge Gold Let it coole, separate the Regulus from the *Scoria* and *Faces*, grind it or beat it, and again add of burnt Tartar three times its weight, and melt it as afore, separate, grind it, and again add thrice its weight of burnt Tartar, melt it, and so the Regulus shal be purged; If thou hast proceeded aright ( which is here the maine thing ) thou shalt have a white star shining like to pure silver, and divided, as if the most accurate Painter had described it with its Radij or Beames. This Star sublimed with salt Armoniack; grows red, for the Tincture of *Mars* ascends, this sublimate may be resolved ( in a Cellar ) into an Oyl profitable for wounds.

*This Regulus or Star* may be often distilled by the fire, with the stony Serpents, so that in the end being totally consumed, he associates himselfe to the serpent; the which being finished, the Artist wil have a most burning matter, and altogether fiery, wherein many artificiall things lye hidden, and this matter is also resolved into an Oyle, which ought to be brought over by destillation, and then rectified untill it be pure and cleer; Its use in the body, and to be administred inwardly

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inwardly, is thus. Mix no more then three drops only with some convenient Liquor, as two Ounces of Wine or some distilled water, according to the Nature of the disease, and so give it, and but twice only in a weeke: Tis expedient therefore that the Physitian respects the causes of Diseases, and the complexion of the sick, that he may with safety use his Remedyes. But this Oyle is of a most great Acrimony, wherein lye many things, not fit to be revealed unto the common people, but to be reserved as certain secrets for Philosophers, who have daily sustained most bitter Labours: Well then, whoever thou art that followest my steps, be not dejected in so doing, thou shalt find as I have found by my hard pains, which I wish unto thee withal my heart.

I have prescribed unto thee things enough even from the beginning, whereby thou mayst finde the end, but many dye, who (as yet) have not attained the beginning, and perish before the obtaining of the magistrity, I will on that account leave behind a book of Rudiments or Principles, that my Disciples being acquainted with the first experi-

ments, may the sooner arrive to the wished end, and give God and me thanks. In this oyle is this wonderful thing observable, that it operates upon Chrystals calcined for three dayes, and extracts their salt, which done, the oyle is yet once more to be distilled by a Retort, and so hast thou a Remedy so potent, that it breaks and expels the stone of the bladder, and perfects many other things.

*Now concerning the Philosophers Lead.* Let the searcher into Art, know, that Antimony is of kin to common Lead: For even as some trees expell and drives out from themselves their too much Rosin (which is their Sulphur) (as is seen in the Cherry tree, and other trees) ejecting and casting out their Gumme; but othersome (abounding with over much Mercury) produce out of themselves, other heterogeneous plants, as appeares in the Oake and Apple, which bring forth Bastards and Monsters, &c. Even so the Earth hath its abortives that are rejected from the pure metals in the separation. Now seeing Antimony being of affinity to *Saturne*, is thrown out from him, by reason of his too much Sulphur, neither (in his Nativity) could



cold arrive to the perfection of a fusil body, he remained a Minerall, for his over abounding quantity of hot sulphur hath overcome, and hindred the Mercury (through the want and defect of cold) from coagulation into a fusible body.

But the Lead of Antimony is no other thing then its Regulus, which is not as yet malleable, & as I have said, is produced by the copulating and fusing of Regulus and steel in the fire, whereby the star is made, out of which many have erroneously sought for, the stone of the ancient Philosophers, but in vain: But as for the remedies, thence educible by preparation, I have already demonstrated, and will not repeat them.

But on this account doth the Regulus admit of the name of Lead, because that that which *Stibium* gives of it selfe from its own glasse, if it be melted for three houres, (being first cemented) in a wind Furnace, in a well shut Crucible with the salt of *Saturne*, and then taken out it becomes malleable, and more weighty then before, because it hath received malleability and increase from the salt, that it is become a compact and ponderous

ponderous body. Nor is there much difference betwixt the signed star, and Lead of Antimony, although many Artificers propose a difference, for both are made of Regulus, and may be prepared into the same Medicine as I have said, and *Here I'll cease*, and next to the following Appendix, manifest the stone of fire.

Let God be favourable, and open the Eares and Hearts of such as are stubborn, and blesse them, that knowing the miracles of Nature they may praise his omnipotence and be assistant to their Neighbours, Amen.

## The Appendix

**F**INALLY note, That there are other uses of *Stibium*, as in Typographicall Characters: also Sigills and characters, ( of wonderfull virtue ) are made with metals mixt, under certaine constellations and planetary Conjunctions, and by a certaine commixion are made looking glasses, or speculums of divers faces or shapes and proprieties, also  
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little tingling Bells and statues, which  
for that they appertain not unto medi-  
cine, nor belong unto my calling, I wil  
here desist, and leave their handling to o-  
ther Artificers.



## ACROSTICHON.

**A** T the Beginning when the Earth con-  
ceived me,  
**N** o Parent had I but the Heavens alone,  
**T** hen a faithfull helper ( that so I might  
be borne )  
**I** ason the duplicate was chosen for to be,  
**M** y Virtue is the gift of solar heat,  
**O** f Fire debarr'd, I sweat not any blood ;  
**N** ow don't neglect Pluto thy mate to make  
**I** n fighting let him also be the heater ,  
**V** ulcan doth skew the way to honour true  
**M** ethusalem , unto thee giveth thanks.



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OF THE  
 Triumphant Chariot  
 OF  
*ANTIMONY,*  
 AND  
 WHAT THE STONE  
 Of Fire is.

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**Q** N a time by serious Prayers  
 powred out before God, (be-  
 ing absolved & quitted from  
 superfluous thoughts, and  
 wordly affairs I decreed to me-  
 ditate on such spiritual cases, as might  
 be useful for a more thorough search into  
 the condition of Nature, I therefore re-  
 solved with my self to get me some wings  
 that

that so I might flye unto the superiour  
 stars, and make inspection thereinto, as  
 ( by the Testimony of the Poets ) *Icarus*  
 and *Dedalus* have done. But when I ap-  
 proached overneer to the Sun, my wings  
 were burnt by his heat, and down I tum-  
 ble headlong into the deepest sea ; But  
 because I called upon God in my necessi-  
 ty ; he sent me aid and help from Hea-  
 ven, whereby I was reedeemed from de-  
 struction and danger. For an Angell from  
 Heaven came unto my succour who Com-  
 manded the water to stand still , and  
 there was opened a great Abyffe , like a  
 most high mountain , where walking up  
 and down, I would needs search whether  
 or no it were possible (as the sons of men  
 speake ) that there should be a familiari-  
 ty between things most high, and things  
 most low, and whether or no, the suprem  
 sturs have received from the Creatour ,  
 force and virtue, sufficient for the produ-  
 ction of things in the earth like unto  
 themselves, and having searched through  
 all, I found it certainly true , which  
 our ancient Teachers have long since left  
 behind them for our Instruction, and In-  
 formation ( if we are desirous Disciples  
 after

after truth and verity) and have set down as fundamental, for which I gave most cordial thanks to the omnipotent God, and author of all wonderful things.

Briefly, I find that all minerals flow from the Celestial Stars, and have their original out of an Aqueous Vapour, which haveing bin a long time nourished by the stars, is reduced by the Elements into a palpable forme; whence, that vapour is dried, and the waterishnesse looseth its dominion, and the fire (after or next to the water) by the benefit of Aire bears the sway, that out of the water the fire may be made, and out of the fire and the Aire, the earth may be made, which notwithstanding are found inseparable in all the corporeal things of the world before their resolution. The first matter therefore of all bodies is water, which by the dryness of the fire and the aire is changed into earth.

But because I have determined to teach, how the stone of fire is to be prepared out of Antimony, and because it doth not onely cure men, but particularly cures even Metals also. It is convenient to advise what the stone of fire is; what its mineral is; whether or no a stone can be made

made without matter, and also of the ultimate difference, kinds and use of stones.

Let the Holy Spirit be assisting in this my determination, that I may truly explain this art as far as is lawful, from whence I hope for an eternal absolution from my chief Confessour, who eternally sits in the throne of grace, and that from eternity, and will bear witnesse of all things, when the last sentence and decreitory Judgement shall passe upon all men, without protestation or Appellation.

In the first place, and above all other things know that the true Tincture of Antimony, which is a medicine both for men and metals, is not to be made of crude melted Antimony, such as the druggsters and the merchants sell, But out of its mineral or *Æs*, as tis dig'd out of the Mountains, and that too, made into glass: But how to performe that extraction is all the art, and workmanship; and whosoever finds it shall be thereby intriched with health and wealth. Know also (friendly Reader) that the prepared, fixt, and permanent Tincture of Antimony (which I call the stone of fire) is a penetrating, spiritual, fiery essence reduced into a coagulated matter, and may be compared to  
the



the *Salamander* which cannot be burnt, but is purged and conserved in the fire. But our stone of fire doth not ting universally as the stone of the Philosophers doth, which is made of the essence of Gold, nor hath it so much virtue granted it: But it tinctureth particularly *viz.* Luna, Jupiter, and Saturne into Gold; It toucheth not *Mars* and *Venus*, but onely as to what may by this separation be in part produced from them. Also one part of this Tincture can transmute but five parts, so as to remain constant in the trial, colour, and weight, In *Saturn* and *Antimony* it self; when as contrarywise the true, antient, and great stone of the Philosophers doth perfect innumerably. But yet this can be yet exalted it its own augmentation. And its Gold is pure, and constant.

The Mineral of the stone of fire or of the Tincture is the Mineral or *Æs* of *Sibium* out of which (as I have afore mentioned) it is made, but how it is done, and what virtues and operations are therein I will presently declare.

Moreover the Reader may observe that many stones tinge particularly, (for all fixt tinging powders are by me called stones) but yet one tingeth deeper then

M another;

another; as first; The stone of the Philosophers which far transcends all others. Next which are the Tinctures of the Sun, and of the Moon &c. As to the white. Then the Tincture of *Vitriol* or *Venus*, and the Tincture of *Mars*, both which contain in them the Tincture of the *Sun*, if they have bin formerly brought unto fixation; next to these follow the Tincture of *Jupiter* and *Saturne* for the Coagulation of *Mercury* and then finally the Tincture of *Mercury* itself. this is the difference and multiplicity of Stones and Tinctures, which notwithstanding are all generated out of one seed and one principal Matrix, from whence also flowes the true Universal one, and without these no metallick Tincture can be given.

And verily tis not in other things of what name soever; I value not stones and Gems as to my present purpose, for I will speak not of such now, since that they containe in them a medicinal virtue onely; I will also omit animal and vegetable stones, as appertaining to medicine solely, being unprofitable in metallick operations; As the virtues of which Mineral vegetable and animal stones, are contained in the Philosophers stone together, and at once,

once. Salts cannot ting, but are onely a Key to the preparation of Stones, otherwise, they are impotent of themselves; (At least, as to what belongs to metallick and mineral Salts) and now I speak to the purpose if thou rightly understandst me, as to what difference I suppose to be between mineral Salts) they ought not to be rected, (neither can they) in Tinctures, in whose composition none can be without them; for in them is found an excellent treasure by which every fixation and constancy hath its original and foundation.

Some body will now haply enquire (who I do not upō this account reprehend) whether or no without matter such a stone can be made; I say, No. For every thing necessarily hath its own matter, but diversly. The animals, theirs; The minerals, theirs, and vegetables their matter: Yet consider exactly, that no body without *fermentation*; (of which in the end of the work of the preparation of the great stone where I consider the transmutation of other metals with profit;) which cannot be wanting, is profitable or fit for any stone. Although at the beginning a bodily form & corporeal essence, visible & palpa-

ble be taken, yet out of such a bodily essence the heavenly and spiritual vision (for I cannot otherwaies call it) ought to be extracted, which was at first infused into that body by the stars, and also begotten and concocted by the Elements, which spiritual essence ought in like manner palpably and formally to be again changed with a little fire by the regiment and disposing of the Microcosme into a Palpable, fixt and constant matter. I speak without any imagination into an open-field, if I were wise I should not so much as whisper, and would refrain my hands from writing. Therefore all **Tinctures** of metals ought so to be prepared, that they may singularly love the metals, and earnestly and solely desire to be united to them, and to perfect them, just like two lovers who burning with love cannot rest until they are united and accomplish their desires; then at last, they rest and are multiplied by the will of God; man lyes subject to many and wonderful diseases, which in some, doe debilitate and take away the strength of nature; Those diseases may be dealt withall by antidotes; and that man may be restored to his former health.

But

But love it is, that overcomes all other diseases, for which is no redress, or help but by a reciprocal love, and because that the desire of both sex is mutual, tis onely extinguished by satisfaction of the inflamed and hungry longing; many things may be testified of the power of love, which doth not onely seize upon the younger sort, but the elder also, who in their extreame age, doe not onely doat, but even grow mad by the fury of love. There are other diseases which imitate or follow the natural complexions of men, and so assault one more then another; But love sets upon all without distinction, rich and poor, old and young, nor fears it any net that may be laid to trap it; In other natural diseases the grief possesseth onely some certain members, the others being peaceable and quiet; But love captivates the whole body, all its essence, forme, and substance, not the least part escaping; for the heart is so filled with heat, that it is dispersed through out all the veins and sinews. And (as I may so speak) love reigning in its power, seizeth upon the sense, reason, and thoughts, and withdraws a man from his mind, that he forgets, omits and dis-esteemes every thing; he contemnes

God; Gods word, promises, wrath, threats and punishment (I speak of inordinate & forbidden love) nor can any thing recal him from that love, he is unmindful of his office, of his condition and vocation; he tramples upon admonitions, despiseth the adhortations of his wellwishing neighbour, yea he shuts his eyes from most things, that he sees not his own destruction, stopping his eares to the faithful advise of such as do admonish him. It deprives many a one of sleep, takes away the appetite to food, procures a neglect of labour and arts, that so love may be followed and wayted on. Many fall into a melancholy sadness, because of love, especially if things do not presently succeed according to desire, and they consume away like a candle, yea some loose both life and soul, as is apparent by examples. But such a one cares not, he contemnes the dangers both of soul and body, which indeed is a dreadful thing, let this suffice, for tis unseemely for me who am an Ecclesiastical man, to give place to such things in my heart, even as (be not offended with the word) hitherto all my life time I have forborne it, and moreover will supplicate my God and  
 Lord

Lord that I may conserve my self for my bride (the Christian Church) to which by a faithful vow I have devoted my self. But this I induce for examples sake onely, that so I might discover and evidence, that al Tinctures ought to have a love to the metals, (else they cannot enter into true friendship) and by a true penetrative love attaine to Melioration or a better condition.

Let us now come to the preparation of the stone reserving its use to the latter end; And since this stone is of a most penetrative and meer fiery property, let it be boiled with fire and ripened as other things of the world; but yet differently according to the different natures of things, even as there are divers fires.

1. The first fire is celestial, instituted by God, whereby charity is kindled and faith towards the most high God, most holy Trinity, and our most merciful Saviour Jesus Christ, which faith will never deceive us, nor forsake us in any necessity, but will deliver our souls from eternal destruction.

2. The second fire is the Sun, or Elementary fire produced from the Sun, which brings all things in the Macro-

cosme to maturity.

3. The third is corporeal, whereby all meats and medicines are boiled and prepared, which men cannot want either for health or nourishment.

We also find in the Holy Scripture, that before the last judgment, God will consume this visible world with fire, but what fire this will be, let us refer it to the judgement of the most high.

There's also mention made in the word of God of another, or an eternal fire, which is reserved in hell for the eternal punishment of the damned; (being infinite and without ceasing, God permitting it; and not onely for them, but for the devils also, from which fire I pray the almighty God to preserve us; whence I do faithfully admonish all, that they pray uncessantly that the call and life of every one, may have an harmony betwixt them, for thereby shall he conserve himselfe and be delivered by God from that infinite punishment.

Now let all know, that our stone of fire ought to be boiled and maturated with the corporeal fire of the Microcosme, even as other meats and medicines are; for at the farewel of the operative fire  
of



of the Macrocosme, doth the fire of the Microcosme begin the production of a new generation, and therefore let no man wonder at this coction.

Wheat grew and ripened by the elementary fire of the Macrocosme, and a new coction and maturation is again produced by the corporeal fire of the Microcosme, that so man may further use that blessing for his own conservation, and that he may enjoy even the utmost, and the least thing, which ( by the first and great world, was under operation and working on.

The true Oyle of Antimony out of which the stone of fire is prepared, is of a most sweetly pleasant property, and is thus purged and separated from its own Earth, place a glasse filled therewithal in the Sun, and it emits from it selfe sundry and admirable beames like to the redde Rubine, shining with a fiery brightnesse, resembling other wonderfull Colours and shapes, like to manifold Speculums exposed unto the solar brightnesse.

But hear me, thou studious Lover of art and truth, if thou desirest to make a farther progresse in experience, **Take** in  
the

the name of the most high, the *Æs* or mineral of Antimony born after the Rising of the Sun, one part, of the purest and best mundified salt petre, as much, grind them, and mix them exceedingly well, place them in a gentle fire, burne or fire them together according to art, ( this is the work, and this is the Labour ) then shalt thou finde a dark, dusky, coloured matter remaining behind, of which make glasse, out of which being powdered, extract a most red Tincture with a most strong vinegar, distilled and made out of its own proper Minerall, abstract the vinegar in B. M. and there will remaine a powder which yet again extract with spirit of Wine rectified unto the height, and some feces wil remaine, and thou shalt have a most red extraction, profitable in medicine.

This is a most pure sulphur of Antimony separated to the utmost, which if thou hast two pounds of, add foure ounces of the salt of Antimony ( made as I have afore taught thee ) thereto, mix them, and circulate them in a vessel well shut for a month at least, so wil the salt be united to the extraction, if any feces remain let them be separated, then first of  
all

all destil off the spirit of Wine in B. M. and that being abstracted, augment the fire, and there wil come forth the most sweet, pellucid red oyle, with many miraculous colours, rectifie this oyle in B. that a fourth part may remaine, and tis good. Which being done, take of the quick mercury of Antimony already spoken of, and pour thereto a red oyle of Virriol made out of Iron, and supremally rectified, distil the phlegme in sand, from the mercury, and thou shalt have a precipitate, a fairer then which cannot be seen, nor a more profitable in old wounds and ulcers, for it dries up accidentall humours, from whence martial diseases have their Rise, where (also) the united spirit of the oyl assists him.

Take of this precipitate, and of the aforesaid dulcorated oyle of Antimony equal parts, mix them, put them into a glasse wel shut, in a gentle continuall heat, & the precipitate wilbe dissolved in the oyle and be fixt, consume all the phlegme in the fire, and then shal you have a fix, dry, red, fusible powder, emitting no fume; *My disciple*, I wil now speake in the manner of the Prophets, forerelling things to come: When thy studies

Studies have guided thee thus far in Philosophy, and thou hast perfected the Labour of Antimony, which I have prescribed thee, thou hast a medicine both for men and metals, it is sweet and safe, it penetrates, it moves not the belly, it corrects and expels what is evil; If thy progresse hath been right, this medicine wil reward thee in thy health and food, that nothing in the world shal be wanting unto thee, for which thou owest unto God a sacrifice of praise.

My God! I now speake with a sadned mind, being an Ecclesiastical man, for I do not know whether I have done right or otherwise, whether too much or too little: I leave it to every ones judgment: ye that are my disciples make tryal as I have done, if you attaine to your end, give praise to God, and thank me who am your master, if ye erre from the way, blame your selves, for I am not the cause of your errours.

I have spoken enough, I have written enough, yea so clearly that none can teach more cleare, unlesse a man would purposely run into Hell, and there drown himself, uttering things prohibited by the Creatour, and eating of the tree placed  
in

in the middle of Paradisè: but what I have done, shal suffice me, until I can more largely judge of what is lawful as to this thing, and now Ile speak a few words of its use.

The use consists in the view of the person and observation of his complexion, as to humane health, see thou givest neither too much nor too little, that thou neither burden nature nor deny her what is sufficient. Albeit it hurts not, although too much be given, for it helps lost health and resisteth poisons.

Yet know that three or four graines at a dose, is sufficient for the expulsion of all diseases, being given with spirit of wine; This stone or Tincture penetrates all the joynts of the body, and far transcends other Arcanums, it doth most readily take away the Pthisis, and all diseases arising from the Lungs, the Asthma, the Cough, Lepry, and *Lues venerea*; the Plague, Jaundise, dropcie, and all Feavers, it expels any poisonous drink, tis profitable for such as are infected by a philtre or love potion; it comforts the head, the brain, and what is of affinity to them, the stomach, the Liver; it heales the diseases of the Reines, it purgeth corrupt

rupt blood, expels maligne humours, lessens the stone of the bladder, and drives it forth, heales the windy *Dysury*, &c. It brings back the vitall spirits, compresseth the suffocation of the Matrix, provokes the Menstrues, and allayes their overflowings, it begets fruitfulness, and found seed in both sexes.

*Outwardly.* This stone of fire (but yet it must be also taken into the body and a suitable wound plaister externally applyed) heales the Gangrene, and all other corroding diseases, the scab, and infirmities arising from the corruption of the blood, and the *Noli me tangere*: In a word, this stone (as a particular Tincture) is a remedy, for almost all the diseases whereto man is subject, which experience shoves, together with the way, if only thou beest a true Physitian sent and called by God.

I will write no more of Autimony, I have acted my part, let another also act his, that the mysteries of God may be layd open (before the worlds end) to the glory of him, and for the health of men; Ile hold my peace, and returne to my monastick order, until I shal have made larger progresse in my Philosophy,  
that

that I may also write those things which I have a long time decreed, *viz.* of Vitriol, common sulphur, and the Magnet, their beginnings and virtues, may it please the Prince of Heaven to bestow upon us health of body, and eternall welfare of our soules in the unsearchable joyes of his celestial delight, *Amen.*

I conclude this Tract of Antimony, those things, which I have written of the red oyle of Antimony made of its purified sulphur, and of its spirit which is prepared of its salt, observe, and therewith compare this last Doctrine of the stone of fire, wherein if thou whetttest thy wit and mind, from this comparing wilt thou finde their conjunction, for the Basis and Foundation is one and the same, and the Amiry and Freindsnip is the same, by which health is attained unto, and the lamenting Stag caught by a pleasant cheer full hunting.

*The Water, Fire, Aire, Earth, yea all things shall be reduced into powder and Askes, whatsoever is borne of them, doth also in time perish: The mercy of God only endures to all Eternity, which alone Man enjoys, for which let us be thankful.*

*FINIS:*